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Original material starts below:

# Al Jami al Sahih, musnad al rabi' – Google translation from french and original arabic.

All praises are for the Creator. Any mistakes are my own. Resources used are mostly from sunnah.com, hadithunlocked.com, and google.

Musnad al rabi' is not well known among the muslim ummah. This book contains many hadith found in sahih bukhari and sahih muslim. But there are some hadith exclusive to musnad al rabi'. These exclusive hadith can be a great benefit to those who have not read them.

Narrations in this document are only marked as Mutawaatir (multi-chain, different narrator, similar meaning), ahad (ibadi only), ahad (same narrator in ibadi & sunni) based on factual occurrence in hadith books across sects.

## VOLUME 1

## 1) - "Intention"

1- 'Abū 'Amr Ar-Rabī' 'Ibn Ḥabīb 'Ibn 'Amr Al-Baṣrī said: "'Abū 'Ubayda Muslim 'Ibn 'Abī- Karīma Al-Tamīmī reported to me from Jābir 'Ibn Zayd Al -'Azdī according to 'Abd Allah 'Ibn 'Abbās according to the Prophet, ﷺ, that: "the intention of the believer is better than his action".

Mutawaatir - https://hadithunlocked.com/tabarani:5942 (extra wording)

2- In another version reported from the same source, the Prophet, ﷺ, said: "Certainly, actions are dependent on intentions. And each will be rewarded according to his intentions".

Mutawaatir - https://sunnah.com/bukhari:1 (extra wording)

## 2) – “From the beginning of revelation”

3- 'Ar-Rabī' 'Ibn Ḥabīb said: 'Abū 'Ubayda reported to me, from Jābir 'Ibn Zayd from 'Ā'isha the mother of believers, may Allah be pleased with her, reported to me that: Al-Ḥārith 'Ibn Hishām asked the Prophet, ﷺ: O Messenger of Allah, how do you receive revelation? The Prophet, ﷺ, replied: “Sometimes it comes to me like the ringing of a bell, and that is the most difficult thing for me, and then it leaves me and I have understood what he said. And sometimes the angel appears to me as a man and speaks to me and I understand what he says.” ‘Ā’isha, may Allah be pleased with her, adds: “I saw him, during a very cold day, receiving the revelation which, as it ceased, left his forehead drenched in sweat. Ar-Rabī‘ explains: the revelation ends means that it ends.

Mutawaatir - https://sunnah.com/muslim:2332

## 3) - "Reading the Quran"

4- Ar-Rabī' 'Ibn Ḥabīb said: 'Abū 'Ubayda related to me from Jābir that it was reported that the Prophet, ﷺ, said: "Teach the Quran to your children. Certainly, it is the first divine knowledge that one must learn”.

Mutawaatir - https://hadithunlocked.com/tabarani:3837 https://hadithunlocked.com/nasai-kubra:10734

5- Abū 'Ubayda reports from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ said: "When you recite the Qur'an recite it in a measured way and do not chant it because Allah loves that the Angels listen to his word”.

Mutawaatir - https://sunnah.com/mishkat:2207 ibadi only

6- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Abū Sa'īd 'Al-Khidrī that the Prophet, ﷺ, said: "The example of the person who knows the Qur’an is like the example of the owner of tethered camels. If he takes care of them, he will keep them, and if he lets them go, they will go away”.

Mutawaatir - https://sunnah.com/bukhari:5031 https://sunnah.com/muslim:789a

7- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said "He who learns the Qur'an and then forgets it, will be gathered on the day of judgment mutilated”. Ar-Rabī‘ specifies that “’Al-Ajdam” is the one who has the mutilated hand.

Mutawaatir - https://sunnah.com/abudawud:1474 (rated da’if by al albani)

8- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Anas 'Ibn Mālik said: "During the lifetime of the Prophet, ﷺ, Only six people, all of them followers of Medina (Anṣār ), knew the entire Quran by heart. They are: Ubayy, Muʿāẓ, Zayd, ’Abū Zayd, ’Abū Ayyūb and ʿUthmān. The rest of the companions recited a few surahs from the Quran. Some of them only recited a sura or two”.

Ahad - ibadi only, different list in https://hadithunlocked.com/tabarani:5492 (5), https://sunnah.com/tirmidhi:3794 (4), https://sunnah.com/muslim:2465a (4)

9- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Abū Sa'īd 'Al-Khidrī, that a man heard another read: “Say: He, Allah, is one, Allah the Absolute. He never begot, nor was he begot. And no one is equal to Him” (ikhlas 112v1-4) and repeated only this Surah. The next day, when he met very early, the Prophet, ﷺ, he told him about this phenomenon because he found it short. The Prophet, ﷺ, said: "In the name of him who holds my soul, this surah is equivalent to one third of the Quran".

Mutawaatir - https://hadithunlocked.com/bayhaqi:4763 https://sunnah.com/bukhari:5015 https://sunnah.com/muslim:811a

10- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: I have arrived in the company of the Prophet, ﷺ. The Prophet heard a man read: “Say: He, Allah, is One” until the end of the surah. The Prophet, ﷺ, said: "He is deserved". I said: “What, O! Prophet?” He answers: “Paradise”.

Abū Hurayra added, “I wanted to meet the man to tell him the good news. But, I was afraid of missing lunch with the Prophet, ﷺ. I preferred the meal in the company of the Prophet, ﷺ. Then I went to the man. But, I couldn't find him because he was gone".

Ahad - https://hadithunlocked.com/malik:15-20 , https://hadithunlocked.com/ahmad:10919

11- 'Abū 'Ubayda, reporting from Jābir 'Ibn Zayd, said: I heard that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, had gone in the company of the Prophet, ﷺ, during one of his journeys. 'Umar 'Ibn 'Al-Khaṭṭāb, may God be pleased with him, asked him about something, but the Messenger of God, ﷺ, did not answer him. Then he asked him three times, but he did not answer him. So Umar said to himself: May your mother be bereaved of you, O Umar, you have made the Messenger of God, ﷺ, lose his temper. Three times, and all of that did not answer you. Umar said: So I moved my camel until I advanced in front of the people, and I feared that it would be revealed in the Qur’an, so I had not walked when I heard a voice calling out, so I ran until I came to the Messenger of Allah, ﷺ, and I greeted him, and he said: A surah has been revealed to me that is dearer to me than anything the sun shines on.”

Then he recited: “Indeed, We have granted you a clear victory may”. (fath, 48v1) .

Mutawaatir - https://sunnah.com/bukhari:4833

12- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said about those who are in a state of ritual impurity and those who are not clean that 'they must not read the Quran, nor touch the Holy Book with their hands, until they perform their ritual ablutions' .

Mutawaatir - https://sunnah.com/tirmidhi:131

13- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Sa'īd Al-Khidrī that the Prophet, ﷺ, forbade traveling with the Qur'an to the land of the enemy lest they take it and obtain it.". Ar-Rabī' explained that it is the "Quran" which means the book of the Quran .

Mutawaatir - https://sunnah.com/muslim:1869b

14- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, was one day gathered together with his companions when he quoted a Ḥadīth saying: "That is the time when the Qur'an will be abrogated."

Then a man like an Arab said: "O Messenger of Allah, what is abrogation and how is it abrogated?" He said: "It takes away its people, and there remain men who are like the Bughāth." Al-Rabi' said: The Bughāth are the vilest of birds.

Ahad - ibadi only

15- 'Abū 'Ubayda reported being informed that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, heard Hishām 'Ibn Ḥakīm reciting the surah of "criterion" (al-Furqān) while pronouncing certain letters in a way different from his. 'Umar said: The Prophet, ﷺ, had already made me recite it so I wrapped it in my cloak; I took him to the Prophet and said to him: O Prophet, I have just heard this man recite the surah of "criterion" with pronunciations other than those which you had taught me.

The Prophet, ﷺ, asked the man: "Recite it". The man recites it. The Prophet, ﷺ, said to him: "This is how it is revealed". 'Umar added: The Prophet called me to recite it. I recited it. He says, "This is how this Surah was revealed. This Quran has, in fact, been revealed with seven variant readings, all of which are healing and sufficient, so read whatever of it is easy for you".

Ar-Rabī' said: 'Abū 'Ubayda mentioned: people differed as to the meaning of the saying of the Prophet, ﷺ: "The Qur'an was revealed according to seven ways of reading". Some claim it is seven languages. Others have understood the presence of seven ways of reading according to this interpretation, namely: the promise, the threat, the law, the unlawful, the sermons, the parables, the argumentation". Some say: "the lawful, the unlawful, the command, the prohibition, the news from before , the news of what is to come, the parables." And it is mentioned that there is not a single letter of the Qur'an that is read in seven ways, and God knows best the true interpretation.

Mutawaatir https://sunnah.com/bukhari:3219 https://hadithunlocked.com/ibnhibban:745 https://sunnah.com/mishkat:2215 https://hadithunlocked.com/bayhaqi:3992

16- 'Abū 'Ubayda said: It has reached me that whenever a verse was revealed to the Messenger of God, ﷺ, he would say: "Put it in such-and-such a surah, or in such-and-such a place." And the Messenger of God, ﷺ, did not die until the Qur'an was collected and recited.

Mutawaatir - https://sunnah.com/abudawud:786 (al albani da'if), https://sunnah.com/tirmidhi:3086 (darussalam hasan)

17- Ar-Rabī' 'Ibn Ḥabīb reports from 'Abd-Al-'A'lā, from https://sunnah.com/abudawud/, from 'Ikrima, from 'Ibn 'Abbās, may the Prophet, ﷺ, said: "The entire Qur'an was sent down all at once on the Night of Decree to the lowest heaven. And when God wanted to create something on earth, He sent down some of it until He had gathered it together."

He said: And the Messenger of God, ﷺ, would issue a ruling, and the Qur'an would be sent down contrary to his ruling, and it would not be rejected. His judgment, and he receives the ruling of the Qur'an.

Mutawaatir - https://hadithunlocked.com/tabarani:12382

18- Ar-Rabīʿ reported from Yaḥyā 'Ibn Kuthayr from Shuʿayb, from Qatāda, from 'Ikrima that 'Ibn 'Abbās that: "The suras of: "The Cow 2", "the family of 'Imrān 3", "the women 4", "the plate served 5" and "repentance 9" are all Madinan. The surah of "Thunder 13" is part of it with the exception of a single verse, namely: "Ah! If by the Quran the mountains could be set in motion, or if the earth, by it, could be punctured" .

Beyond the first forty verses and until the end, the surah of the "bees 16" is Madinan. "The Pilgrimage" is a Madinan surah except for four verses namely "And we did not send, before you, Messenger..." until "the punishment of a Barren Day" which are Meccan.

The suras: "the light 24", "the enemy alliance 33", "the fighting (surah muhammad) 47", "the victory 48", "the private chambers 49" are entirely Madinan. Ten successive suras: from the sura "Iron 57" to saying "Ho, the Prophet! Why, seeking the pleasure of your wives, do you forbid what Allah has made lawful for you? 66" are entirely Medinan. "Those of people who disbelieve 109" is a Madinan surah. The sura "when comes the success of Allah, as well as the victory 110" is Madinah. Similarly, the suras of the two preservers: "the daybreak 113" and "the mankind 114" are Madinan. This represents twenty-seven Madinan surahs. The rest of the Quran is Meccan.

Ahad - ibadi only (sunni source, al tabaqaat al kabir).

## 4) - "On the quest and merit of KnowledgeX"

19- Ar-Rabī' 'Ibn Ḥabīb said that 'Abū 'Ubayda reported to him, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, says: "Seek knowledge even if it is in China" .

Ahad - https://hadith.academyofislam.com/?q=_id:4775 kanz al ummal 28697 (al albani declared this fabricated), mizan al hikmah 2194 (shia book) Note: there are many chains of narration all quoting 'Anas 'Ibn Mālik.

20- According to his chain of transmitters, Ar-Rabī' reported that the Prophet, upon him be salvation, said: "The angels lower their wings for the seeker of knowledge showing approval for what he does. Ar-Rabīʿ said: the wings instead of the hands in the chapter of the invocation .

Mutawaatir - https://sunnah.com/tirmidhi:3535 , https://sunnah.com/abudawud:3641

21- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra that the Prophet, ﷺ, said: "Whoever takes a path in pursuit of knowledge , Allah makes it easy for him to enter paradise" .

Mutawaatir - https://sunnah.com/ibnmajah:223 https://sunnah.com/mishkat:255

22- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever learns knowledge from God Almighty and acts upon it, God will gather him on the Day of Resurrection in safety, and he will be provided with water at the basin". So, I heard it from the Prophet, ﷺ.

Ahad - ibadi only, https://sunnah.com/tirmidhi:2655 https://sunnah.com/abudawud:3664 (opposite scenario)

23- 'Abū 'Ubayda reports from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "Learn knowledge, for learning it brings one closer to God Almighty. Teaching it to someone who does not know is a form of charity. Knowledge brings its possessor to a position of honor and elevation. Knowledge is an adornment for its people in this world and the hereafter."

Ahad - ibadi only

24- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Teaching children extinguishes the wrath of the Lord."

Ahad - ibadi only, https://sunnah.com/tirmidhi:664 (charity in general)

25- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: "Learn the knowledge before it is removed. Its withdrawal means the disappearance of scholars".

Mutawaatir - https://sunnah.com/bukhari:100 , https://sunnah.com/muslim:2673a

26- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Whoever God wants good for, He gives him understanding of the religion".

Mutawaatir - https://sunnah.com/bukhari:71

27- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd saying: It has come to me that Mu'āwiya 'Ibn Abī Sufyān said while preaching on Al-Minbar: "O people! Nothing can withhold what Allah grants, nor grant what Allah refuses. No force can escape his will. Whoever God wants good for, He gives him understanding of the religion" He then added: I heard the Prophet, ﷺ, utter these same words while settling on these pieces of wood, that is to say on this Minbar .

Mutawaatir - https://sunnah.com/malik/46/8

28- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that it came to him that the Prophet, ﷺ, said: "If while writing to teach oneself in religious knowledge, if one comes to stain his coat with ink, this stain will be considered as the blood shed for the cause of Allah. He will be rewarded as long as this stain remains on his coat."

Ahad - ibadi only, Al-Jāmi' as Saghīr, Hadith 14582 https://shamela.ws/book/21659/14582#p1 (rated da'if by al albani)

29- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: The Messenger of God, ﷺ, went out one day to the mosque and found his companions discussing various branches of knowledge. The first group he stopped at, he found them reading the Qur'an, so he sat with them and said: "This is what my Lord has sent me with." Then he went to the second group and found them talking about what is permissible and what is forbidden, so he sat with them and did not say anything. Then he went to the third group and found them mentioning the oneness of God Almighty and the negation of likenesses and similarities to Him, so he sat with them for a long time and then said: "This is what my Lord has commanded me with."

Jabir said: Because monotheism is knowing God Almighty, and whoever does not know the oneness of God is not a believer.

Ahad - ibadi only

30- 'Abū 'Ubayda reported to us, according to Jābir 'Ibn Zayd, the following: I met some companions whose majority of their religious consultation is in the tradition of the Prophet, ﷺ. They said that the Prophet, ﷺ, said : "Let none of you urinate in stagnant water, then wash himself with it or perform ablution" .

Mutawaatir - https://sunnah.com/tirmidhi:68 https://sunnah.com/muslim:282a

31- 'Abū 'Ubayda, reported being informed that the Prophet, ﷺ, said:"I have left among you that which, if you hold fast to it, you will never go astray: the Book of God Almighty. Whatever you do not find in the Book of God, then it is in my Sunnah. Whatever you do not find in my Sunnah, then it is for those in authority among you."

Mutawaatir - https://sunnah.com/abudawud:3592 (rated da'if by al albani), https://sunnah.com/nasai:5399

32- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that he was once informed, that at the time when the Prophet, ﷺ, was sitting in the mosque, three men came . Two of them went to the Prophet, ﷺ, while the third went to take care of another matter. The two men approached the Prophet peace be upon him, and greeted him. One of them then went to sit in a free place in the circle formed by the people who came to listen to the word of the Prophet, ﷺ. The other sat behind the circle. The Prophet, ﷺ, addressed the audience: "Would you like me to inform you about these three men?". They say, "Yes, Prophet." He said: "As for the one, he came to seek refuge with Allah, so Allah welcomed him. The second was ashamed of Allah who honored him well. While the third turned away. Allah has turned away from him."

Mutawaatir - https://sunnah.com/bukhari:66

## 5) – “Seeking knowledge for other than God Almighty and evil scholars."

33- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Woe to him who has not been educated once , and woe to him who has educated himself without working according to his knowledge, twice” .

Ahad - ibadi only

34- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Whoever acquires knowledge to showoff among the scholars or to challenge the inept, will be devoid of good deeds, when he meets God on the Day of Resurrection."

Mutawaatir - https://sunnah.com/ibnmajah:253 https://sunnah.com/tirmidhi:2654

35- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "Whoever acquires knowledge in order to be glorified and to be promoted to a high rank, Allah, may he be exalted, will strike him with contempt and debasement, on the day of resurrection, and will cause him to draw only regret and remorse so that the true scholars are embellished by their knowledge”.

Mutawaatir - https://sunnah.com/tirmidhi:2655

36- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "Whoever gives a fatwa on a matter or interprets a dream without knowledge, is like someone who fell from the sky to the earth and found a bottomless well. Even if he was right.”

Ahad - ibadi only (ibadi 54)

37- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that he heard the Prophet, ﷺ, say: "There will emerge among you a people who will make you consider your prayer insignificant compared to their prayer, your fasting insignificant compared to their fasting, and your deeds insignificant compared to their deeds. They will recite the Qur’an, but it will not go beyond their throats. They will pass through the religion as an arrow passes through its target. You examine the ironhead of the arrow, but you will not see anything. You examine the shaft and see nothing. Then you look in the feathers and see nothing. So that one doubts that it was launched.”

Mutawaatir - https://sunnah.com/muslim:1068a https://sunnah.com/ibnmajah:168 169 171, https://sunnah.com/nasai:4102 (some sunni versions say to kill them if you meet them, also some label them as khawarij)

38- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abd Allah 'Ibn 'Umar that two men come from the East as speakers. Their eloquence seduced people . Then the Prophet, ﷺ, exclaimed: “There is magic in eloquence”.

Ar-Rabī‘ said: eloquence here means rhetoric which captivates hearts and attracts the attention of listeners.

Mutawaatir - https://sunnah.com/abudawud:5011

## 6) - "UmmahX (nationX) of Muḥammad, ﷺ"

39- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: “The best of my nation are people who come after me, who believe in me and act upon my command, and who have not seen me. Those will have the highest ranks, except for those who delve deeply into fitna (sedition/temptation).”

Mutawaatir - https://hadithunlocked.com/ahmad:12578 https://hadithunlocked.com/ahmad:16976

40- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: “God would not unite my nation on misguidance.”

Mutawaatir - https://sunnah.com/ibnmajah:3950 (additional wording “follow the majority”), https://sunnah.com/tirmidhi:2167

41- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said:“You will differ after me, so whatever comes to you from me, compare it to the Book of God. Whatever agrees with it is from me, and whatever contradicts it is not from me”

Mutawaatir - https://thaqalayn.net/chapter/9/1/18 Muʿjam al-Aḥādīth al-Muʿtabara book 1, chapter 18, #1 (shia book)

42- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "My community is divided into seventy-three sects which will end all in hell except one who will be saved. Yet each will claim that they alone will be saved” .

Mutawaatir - https://sunnah.com/ibnmajah:3992 https://sunnah.com/tirmidhi:2640 2641 https://hadithunlocked.com/hakim:6325 (majority condemned)

43- ' 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Allah curses whoever creates an innovation in Islam or shelters an innovator” .

Mutawaatir - https://hadithunlocked.com/abudawud:4530

44- ' 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra that the Prophet, ﷺ, once went to the cemetery and said: "May peace be with you, O abode of believers! We will join you according to the will of Allah. I would have liked so much to see my brothers”. The people said to him: “O Prophet, are we not your brothers?” The Prophet, ﷺ said: “You are rather my companions. As for my brothers, they are those who will come after my time. I will guide them to the pool (of paradise).” People reply: “O Prophet, but how will you recognize those who will live after your time?” He adds: “Do you think a man would not recognize his horses whose foreheads and legs are white among others which are completely black? ". They say: “Yes, Messenger of Allah.” So, the Prophet, ﷺ, pointed out: “These people of my community arriving on the day of resurrection, their foreheads and hands dazzling with whiteness, following the traces of ablutions. I will be their servant at the basin. While other men will be pushed

away from my basin as one pushes back the stray camel. I will call them: ‘Come closer!’ But, I will be told that they had changed after you. Then I will say: ‘Woe to them! Woe to them!’ .”

Ahad - https://sunnah.com/muslim:249a

## 7) – “On the GovernmentX and The GovernorX”

45- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Power shall be held by the Quraysh even if they it's about two men” and made a sign with his two fingers and “Woe to anyone who allows himself to be seduced by power” .

Mutawaatir - https://sunnah.com/bukhari:3501 https://sunnah.com/muslim:1820

46- Ar-Rabī' said: I was informed from 'Abū Mas'ūd Al-Anṣārī that the Prophet, ﷺ, said to the Quraysh: "This authority will remain among you and you are its leaders as long as you do not innovate anything. If you do, God will hand over you to the worst of His creation, and they will strike you as this stick strikes you” He showed them the staff he held in his hand.

Mutawaatir - https://sunnah.com/bukhari:3500

47- 'Al-Rabī' reported that he was informed that 'Ubāda 'Ibn 'Aṣ-Ṣāmit was coming from Syria on a pilgrimage. Once, when he arrived in Medina, he went to 'Uthmān 'Ibn 'Affān and said to him : "Do you want me to tell you something that I heard from the Prophet, ﷺ? ". He replies: “Certainly, yes”. ‘Ubāda ’Ibn ’Aṣ-Ṣāmit adds: I heard him say: “Governors will succeed me. They will recite the Quran just like you do. They act against your shared principles. These , you will not owe them obedience” .

Mutawaatir - https://sunnah.com/tirmidhi:2259

48- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: “Whoever obeys my command has obeyed me, and whoever disobeys my command has disobeyed me. Beware, the trial is here,” and he pointed. With his hand three times towards the east.

Mutawaatir - https://sunnah.com/bukhari:7280 , https://sunnah.com/muslim:2905b 2905e

49- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Allah will shelter seven people in His Shade, on the day when there will be no shelter but His. They are: A righteous Imām; a young man who grew up in the worship of Allah, to Him the power and the greatness; a man whose heart remains attached to the mosque as soon as he leaves it until he comes back to it; two men who love each other in the way of Allah, meet and part only for His love; a man when he, all alone, invokes Allah, his eyes overflow with tears out of awe; a man who, solicited by a graceful and beautiful woman, answers her: "I fear Allah, the Lord of the Universe"; finally a man who gives discreet alms to such an extent that his left hand does not know what the right hand has given".

Mutawaatir - https://sunnah.com/bukhari:6806

50- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “Whoever does an action that is not in accordance with our command, it will be rejected.” .

Mutawaatir - https://sunnah.com/muslim:1718b

## 8) - “The visionX, dreamX”

51- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, when he acquits himself, he addresses his companions in their saying, "Did any of you see anything in a dream last night? “, and he adds: “There will be no more prophetic gift, after my message, but virtuous visions”.

Ahad - https://sunnah.com/abudawud:5017 (by abu hurayra, different chain)

52- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "The righteous vision of the pious man is counted as part of the forty-six parts of the gift of prophecy”.

Mutawaatir - https://sunnah.com/bukhari:6987 6988

53- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he met people who reported that the Prophet, ﷺ, said: "The vision comes from Allah and the dream comes from the devil. If one of you has a dream that horrifies him , let him spit three times on his left when he wakes up and take refuge with Allah from his harm. So, thanks to Allah, this dream will not be harmful to him”. He continues: someone said : “I happen to be in the presence of a vision which seemed to me, sometimes, heavier to bear than the mountain. But, since I came to know of this Ḥadīth, I neglect it” .

Mutawaatir - https://sunnah.com/bukhari:7044 https://sunnah.com/tirmidhi:2270

54- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "Whoever makes a fatwa on a matter of Islamic law or interprets a dream without to have the competence to know it, is similar to someone who falls from the sky and finds himself by chance sinking into a bottomless pit in the earth, even if he is right” .

Ahad - ibadi only (36)

55- Abū 'Ubayda narrated from 'Ibn 'Umar that the Prophet, ﷺ, said: "Last night I saw myself in a vision near Ka'ba. I then saw a man whose dark complexion was the most beautiful one had ever seen . He had the most beautiful lock of hair we had ever seen. He had combed it back, all dripping with water. He was leaning on the shoulders of two men and was doing tawaf around the Al-Ka'ba temple. I asked who it was, and I was told: It is the Messiah, son of Mary, peace be upon them both. Then I saw a man with curly, short, frizzy hair. He was blind in his right eye which looked like a grape protruding from the socket. Having asked who it was, I was told: It is the false messiah, the Antichrist” .

Ahad - https://sunnah.com/bukhari:5902 https://sunnah.com/muslim:171

## 9) - "The CreedX, Islam and Divine Legislation"

56- Abū 'Ubaydah narrated from Jābir 'Ibn Zayd that he was informed that Ṭalḥa 'Ibn 'Ubayd Allah said: A man from Najd, with dusty hair came to the Prophet, ﷺ . We heard his voice resounding from afar without understanding what he was saying until he approached the Prophet . There he asked what is Islam? The Prophet, ﷺ, replied: "Five prayers during the day and night". The man adds: are there other things to do? The Prophet, ﷺ, replies: "No, unless you do a supererogatory work". The Prophet, ﷺ, adds: “the fasting of the month of Ramadhān”. The man asked again: And apart from that? The Prophet, ﷺ, replied: "No, unless you want to observe (fasting) supererogatory". The Prophet, ﷺ, adds: "There is also the tithe (Zakāt)". The man said: Do I have to pay anything else? The Prophet, ﷺ, replied: "No, unless you want to do supererogatory work". And he continues, the man went away, saying: I will do no more  than this, no less. And the Prophet, ﷺ, replies: “He will be blessed  if what he says is true” .

Mutawaatir - https://sunnah.com/muslim:14b

57- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Ihsan is to work for God as if you see Him, and if you do not see Him, then He sees you”

Mutawaatir - https://sunnah.com/bukhari:50 https://sunnah.com/nasai:4990

58- Ar-Rabī' narrated from 'Ubāda 'Ibn Aṣ-Ṣāmit that a man came to the Prophet, ﷺ and he said to him: O Messenger of Allah, what is the best deed ? The Prophet, ﷺ, replied: "Belief in Allah, faith in Him and struggle for His cause". The man added: I would like something within my reach. The Prophet, ﷺ, replied: "Do not alter your trust in Allah because of something that He intends for you" .

Mutawaatir - https://sunnah.com/muslim:84a https://sunnah.com/nasai:5030 https://sunnah.com/tirmidhi:1685

59- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn Mas'ūd Al-'Anṣārī that the Prophet, ﷺ, waved his hand in the direction of Yemen and says: "Certainly, the belief is anchored there. As for the sternness and the mercilessness of the hearts, they are qualities of those who are busy with their camels, where the two horns of Satan from the two tribes Rabī‘a and Mudar will rise”

Ahad - https://sunnah.com/bukhari:5303 https://sunnah.com/muslim:51

## 10) – “Of polytheism shirkX and disbelief kufrX”

60- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Whoever ascribes associates to Allah, for some time, his work will be cancelled. If he repents of it, his work will again be acceptable to Him” .

Ahad - ibadi only

61- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said: “Allah, may he be blessed and exalted, has commanded: Whoever does a deed by associating with it someone other

than Me, his work will be considered dedicated exclusively to him. Because I am the one most self sufficient and free of any associates” .

Mutawaatir - https://hadithunlocked.com/ibnmajah:4203 https://sunnah.com/tirmidhi:3154

62- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the wife of the Prophet, ﷺ, said: "Whoever claims that Muḥammad has seen his Lord, he has forged a great lie against Allah” .

Mutawaatir - https://sunnah.com/tirmidhi:3068

63- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, performed the dawn prayer, leading his companions in Al -Ḥudaybiyya, following a rain that fell during the night. Once the prayer was over, he approached the faithful and said to them: "Do you know what your Allah has said?" They replied: Allah and His Prophet know best about it. The Prophet, ﷺ, continued: “Allah said: This morning some of my servants acted in belief while others denied me. Whoever said that we had the rain thanks to Allah and his clemency, he is a believer in me and a disbeliever in the stars. As for the one who said that we had the rain thanks to such and such a star, he is unfaithful to me and believes in the stars” .

Mutawaatir - https://hadithunlocked.com/abudawud:3906

64- 'Ar-Rabī' said: 'Abū 'Ubayda reported that he was informed that the Prophet, ﷺ, said: "Zayd 'Ibn 'Amr is, in fact, the first who reproached me for the worship of idols and sacrifice for them because I returned from Aṭ-Ṭā'if, accompanied by Zayd 'Ibn Ḥāritha. And we had bread and meat. The Quraysh had harmed Zayd 'Ibn 'Amr who eventually left the tribe. I found him on my way. I invited him to take part of the meal. He said to me: O my nephew, you sacrifice for your statues. I tell him: “Yes”. He said: I will not eat it. Then he begins to criticise statues, idols, those who feed them, and those who approach them. The Prophet, ﷺ, said: "I swear by Allah that I never brought things near to statues until Allah honored me with prophecy."

'Abū 'Ubayda added: The Prophet, ﷺ, was entrusted with the divine mission at the age of forty. The angel Isrāfīl was responsible for accompanying him, unceasingly, for three years, during which nothing was revealed to him. Then Isrāfīl had to leave him to let Gabriel, upon him be salvation, accompany him. Thus, the Quran was revealed to him. The revelation spanned ten years in Mecca and another ten years in Medina. The Prophet, ﷺ, died at the age of sixty-three.

Mutawaatir - https://sunnah.com/bukhari:5499

65- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: "The source of impiety emanates from the East. Pride and vanity are the prerogative of the owners of horses and camels. Ignorance is among nomads. Serenity is found among sheep farmers”.

Ahad - https://sunnah.com/muslim:52d https://sunnah.com/bukhari:3301

66- 'Abu 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Whoever says to his brother, ‘O disbeliever,’ and he says to him, ‘You are the disbeliever,’ then one of them has committed disbelief, and the one who starts it is more unjust”.

Ar-Rabī‘ said: the one who started by saying to his brother: “You are a disbeliever!” deserved, alone, the qualification of villain .

Mutawaatir - https://sunnah.com/muslim:60b https://sunnah.com/bukhari:6103

67- Abū 'Ubayda reported being informed that the Prophet, ﷺ, said: "Ostentation (showing off), like polytheism, renders the work void".

Mutawaatir - https://sunnah.com/bulugh/16/48

**11) – “Of LoveX”**

68- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "When Allah loves a servant, he addresses the angel: O Gabriel, I have loved such a servant, love him. Gabriel, upon him be salvation, loves him then, and he announces to the inhabitants of Heaven: know that Allah has loved such and such. Love it. Then they love him, he is made lovable to the creatures of the earth. And when Allah hates a servant, so does the transmission of his hatred.

Ahad - https://sunnah.com/bukhari:7485 https://sunnah.com/tirmidhi:3161

69- 'Abū Hurayra reported that the Prophet, ﷺ, said: "On the day of resurrection, Allah, may he be blessed and exalted, announces: Where are those who loved each other by me . Today, I protect them with My shadow because there is only day when there is only shelter” .

Ahad - https://sunnah.com/muslim:2566

70- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed from Mu'āẓ 'Ibn Jabal that the Prophet, ﷺ, said: "Allah, be blessed and exalted, said: My love is due to those who love each other, those who frequent each other, those who visit each other and those who advise each other, for Me ” .

Ahad - https://sunnah.com/riyadussalihin:382 https://sunnah.com/malik/51/16

71- Abū 'Ubayda narrated, from Jābir ''Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Allah mighty and great, said: if my servant likes meeting me, I like meeting him and if my servant hates meeting me, I hate meeting him”

Mutawaatir - https://hadithunlocked.com/ibnmajah:4264

## 12) – “Of predestinationX qadrX, caution and superstition”

72- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed, that the Prophet, ﷺ, said: "All facts are decreed and predestined by Allah even the incapacity and insight” .

Mutawaatir - https://sunnah.com/muslim:2656

73- Ar-Rabī' reported from 'Ubāda 'Ibn Aṣ-Ṣāmit that the Prophet, ﷺ, said: "You will not be able to find access to faith, neither to be a believer, nor reach the essence of faith, only when you come to believe that fate, whether good or bad, is prescribed by Allah". He said, “I said: O Prophet! How then can I recognize the good fate and its bad? The Prophet, ﷺ, replied: "You must know that what spares you was not intended to reach you, and that what is happening to you should not inevitably avoid you. If you die, contrary to this conviction, you will end up in hell” .

Mutawaatir - https://sunnah.com/ibnmajah:77

74- 'Abū 'Ubayda narrated that the Prophet, ﷺ, said: "There is no belief in owl, no contagion and no month of ṣafar".

Ar-Rabī‘ explains that the disease was not transmitted by contagion . As for the owl, the pre-Islamic Arabs used to believe that when a man dies, an owl comes out of his head, and it constitutes the cause of his death.

Finally, about the month of ṣafar, the Arabs before Islam used to cancel the month of ṣafar for one year and the month of muharram for one year by bad luck .

So the Prophet, ﷺ, forbade them completely. Others claim if someone dies in pre-Islamic times their death is caused by an imaginary viper. The Prophet, ﷺ, also banished this belief .

Mutawaatir - https://sunnah.com/abudawud:3912 https://sunnah.com/muslim:2222c

75- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Do not water the sick cattle with the healthy ".

Ar-Rabī‘ said: Al-Ha’im: the one whose livestock has been afflicted or has become sick. Al-Musah: the one whose livestock is healthy.

Mutawaatir - https://sunnah.com/bukhari:5771

## 13) – “FitnaX (Tribulation)”

76- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Umar that the Messenger of Allah, ﷺsaid: “Behold, the tribulation is here,” and he pointed with his hand towards the East, Jābir 'Ibn Zayd reported that 'Ibn 'Abbās added: "Since the death of the Prophet, ﷺ, people have not ceased to watch for the advent of the tribulations which have effectively raged from from the East. Whoever escapes will be saved and whoever succumbs to it will perish.

Ahad - ibadi only, https://sunnah.com/tirmidhi:2268

77- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "Soon, the best property for the believer will be a flock of sheep that he moves to graze on the

mountain peaks and places where the rain abounds, in order to be able, thus, to safeguard his religion by fleeing seditions” .

Ahad - https://sunnah.com/bukhari:19 https://sunnah.com/abudawud:4267

## CHAPTER OF ABLUTION

## 14) - “wuduX after a natural need”

78- Abū 'Ubayda reported from Jābir 'Ibn Zayd , from Jābir 'Ibn 'Abd Allah that the Prophet, ﷺ, said: “Do not face the qiblah while urinating or defecating.”

Jabir said: So I asked Ibn ‘Abbas about that, and he said: That is if it is in the deserts and wastelands. As for in houses, there is no problem, because it has placed a barrier between the people and the qibla and it is the wall.

Mutawaatir - https://sunnah.com/abudawud:9 https://sunnah.com/ibnmajah:313

79- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Abd Allah 'Ibn 'Umar said: "One day I visited Ḥafṣa, I saw the Prophet, whom Allah bless and greet him, sitting to relieve himself between two bricks, with his back to the Kaaba and facing Jerusalem. Abu Ubaidah said: Jabir said: For this reason, Ibn Abbas permitted facing the qiblah in homes. sitting on two bricks, fulfilling his natural needs.

Ahad - https://sunnah.com/tirmidhi:11

80- 'Abū 'Ubayda narrated from 'Abū 'Ayyūb 'Al-Anṣārī that one of the companions of the Prophet, ﷺ, said when he was in Egypt: By Allah , I don't know what to do with these latrines . The Prophet, ﷺ, said: "When one of you goes to urinate or defecate, he should not face the qiblah, nor turn his back to it with his private parts.” Ar-Rabī` reported that 'Abū 'Ubayda said: "We have already answered this question in the Ḥadīth narrated by Jābir 'Ibn Zayd. We have specified there what was said about this Ḥadīth and what was narrated. Allah is, finally, the most knowledgeable of them” .

Ahad - https://sunnah.com/nasai:20

81- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "I am to you like a father. I teach you the affairs of your religion”. He added that the Prophet, ﷺ, commanded to wipe oneself with three stones and forbade doing so with dung or bones which are fragile.

Ahad - https://sunnah.com/abudawud:8

82- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed from 'Ibn Masʿūd that he was once in the company of the Prophet, ﷺ, when he was going to satisfy a human and natural need , he said: "Bring me stones". He continued: I brought him two stones and some dung. He used the two stones and threw the dung, saying, "This is impure."

Jābir added: I heard some Companions say: The Prophet, ﷺ, forbade wiping oneself with bones and dung, because bones are the food of your brothers the Jinn and dung is the food of their animals. Jābir added that he heard 'Ibn 'Abbās say: One should wipe oneself with three stones .

Ahad - https://sunnah.com/ibnmajah:314 https://sunnah.com/tirmidhi:18

83- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said: “Whoever performs ablution should suck water into his nose and blow it out, and whoever cleans himself with stones should use an odd number.”

Mutawaatir - https://sunnah.com/tirmidhi:27

84- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, forbade urinating and defecating in holes in the ground. 'Ibn 'Abbās clarified that this prohibition stems from the fact that the holes are the dwellings of our brothers of the Jinn .

Mutawaatir - https://sunnah.com/abudawud:29

85- 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, it was part of his etiquette not to uncover his garment when he wanted to relieve himself until he was close to the ground. 'Ibn 'Abbās adds that a passer-by once greeted the Prophet, ﷺ, when he was about to urinate. Being in this situation, The Prophet, ﷺ, did not return the greeting.

Mutawaatir - https://sunnah.com/abudawud:16 https://sunnah.com/ibnmajah:351

86- According to the previous transmitters , the Prophet, ﷺ, said: "Never face the Qibla for any of the natural needs".

Mutawaatir - https://sunnah.com/muslim:264

87- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: "If it had not been for the fear of burdening my community , I would have ordered to use toothstick at every prayer and ablution” .

Ahad - https://sunnah.com/abudawud:47

## 15) – “Of the rules and prescription of ablutions”

88- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: “When one of you wakes up from his sleep, that he does not dip his hand in the vessel before he washes it three times because he cannot know where he would have put his hand during the night”.

Mutawaatir - https://sunnah.com/ibnmajah:394

89- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "There is no ablution, for who does not mention the name of Allah at the beginning. Ar-Rabī' said: 'Abū 'Ubayda reported that this is an encouragement from the Prophet, ﷺ, to gain greater reward for remembering Allah.

Mutawaatir - https://sunnah.com/ibnmajah:397 https://sunnah.com/abudawud:101

90- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, performed ablution, washing, once, each part of the body, then said: "This is an ablution without which prayer is not accepted." Then he performed ablution twice and said: "Whoever multiplies the number of times, Allah multiplies the reward for him". He still makes ablution by washing each part of the body three times and says: "This is my way of doing ablution as well as that of the Prophets who preceded me" .

Mutawaatir - https://sunnah.com/ibnmajah:419 420

91- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Swipe between your fingers during ablution before they are pierced with nails of fire."

Mutawaatir - https://sunnah.com/tirmidhi:38

92- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "There is no faith for one who does not pray, and there is no prayer for one who does not perform ablution, and there is no fasting except by refraining from what God has forbidden."

Mutawaatir - https://hadithunlocked.com/tabarani:5459 (longer wording, worth reading), ibadi only

93- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Woe to the heels from the Fire, and woe to the soles of the feet from the Fire." Al-Rabi' said: By that, the Prophet, ﷺ, meant that they should be rubbed with water, and it is washed thoroughly.

Mutawaatir - https://sunnah.com/ibnmajah:454 https://sunnah.com/muslim:242a

94- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās, that the Prophet, ﷺ, said to Luqayṭ 'Ibn ṣubra: "When you perform ablution, sniff water through the nostrils, do it deeply, unless you are fasting".

Ahad - https://sunnah.com/nasai:87 https://sunnah.com/ibnmajah:407

95- According to another version reported by 'Ibn 'Abbās, according to the same chain of transmitters, the Prophet, ﷺ, said to Luqayṭ 'Ibn ṣubra or someone else "if you do your ablutions, suck the water through the nose and then throw it out" .

Mutawaatir - https://sunnah.com/bukhari:162 https://sunnah.com/nasai:87 https://sunnah.com/ibnmajah:407

96- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, rinsed his mouth and nose with one handful of water" .

Mutawaatir - https://sunnah.com/nasai:101

97- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that The Messenger of Allah, ﷺ, used to have a towel with which he would wipe himself after performing ablution. One of his wives would hand it to him and he would dry himself with it. Al-Rabi' said: Abu Ubaidah said: What is practiced among us is that one should not wipe one's limbs after performing ablution. This is recommended and encouraged by the people of knowledge. Some of them will receive reward as long as water is on their limbs.

Ahad - ibadi only

98- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, passed his wet hand over part of his head during the performing ablution.

Mutawaatir - https://sunnah.com/tirmidhi:34

99- 'Abū 'Ubayda narrated from Jābi 'Ibn Zayd, from 'Anas 'Ibn Mālik that he heard the Prophet, ﷺ , say: "The ears are part of the head" . He adds that he was informed that the Prophet, ﷺ, drew water only once with his hand and wiped his head and ears.

Mutawaatir - https://sunnah.com/tirmidhi:34 37

## 16) – "On the merits of ablution"

100- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Shall I not tell you of that by which God erases sins and raises ranks: performing ablution perfectly despite hardships, taking many steps to the mosques, and waiting for the next prayer after the next prayer. This is what connects you to Allah". He repeated this three times.

Mutawaatir - https://sunnah.com/nasai:143

101- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "If the faithful perform ablution and wash their face, all the sins committed by the look of his eyes will be canceled with the last drop of water. If he washes his hands, all the sins he has committed through them will be canceled as well. And so on, until he is cleansed from all sins".

Ahad - https://sunnah.com/ibnmajah:282 283, https://sunnah.com/nasai:103

102- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, once went to the cemeter... (Ḥadīth ibadi 44 quoted in the chapter: the ummah, recognized by their traces of ablution).

Ahad - https://sunnah.com/muslim:249a

103- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Uthmān 'Ibn 'Affān once sat on a bench . The one who is in charge of the call to prayer (Al-Mu'ẓẓin) arrives and calls for the afternoon prayer (al-'Aṣr). 'Uthmān then asked for water. He performed his ablutions, then he said: "I swear by Allah to transmit to you a Ḥadīth which I never transmitted to you if it was not attested by the book of Allah. He said: I heard the Prophet, ﷺ, say: "No one faithful performs ablution carefully for the prayer and then performs it, unless Allah forgives him for any sin he has committed. and this, after performing the next prescribed prayer".

Ar-Rabī' added that 'Uthmān means that this Ḥadīth could have been weak if it had not been confirmed by the Qur'anic verse, where Allah, be He mighty and great, said:

"And establish the prayer at the two ends of the day, and also at the approaching hours of the night. Yes, the good deeds remove the bad deeds. This is a reminder for those who remember" (Hud, 11v114).

Mutawaatir - https://sunnah.com/ibnmajah:1395 470 https://sunnah.com/abudawud:169

## 17) – "On what makes ablution obligatory"

104- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The ablutions are for al madhi (non sperm fluid) and the ghusl for al mani (sperm)" .

Mutawaatir - https://sunnah.com/tirmidhi:114 (rated da'if by darussalam)

105- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, having been informed that 'Alī 'Ibn 'Abī Ṭālib asked Al-Miqdād 'Ibn Al-Aswad to question the Prophet, ﷺ, on what should an individual do when approaching his wife and a liquid (al-Maẓi) flows from him? 'Ali said: Modesty prevents me from going to ask the Prophet, ﷺ, about this since my wife is his daughter.

Al-Miqdād went to explain the matter to the Prophet, ﷺ, who said to him: "If this happens to any of you, let him cleanse his sexual organ with water. Then, let him perform the ablutions that are performed for the prayer" .

Ahad - https://sunnah.com/abudawud:207 https://sunnah.com/nasai:156

106- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that Bilāl said that 'Abū Bakr Aṣ-Ṣiddīq, may Allah be pleased with him, told him that he heard the Prophet, ﷺ, say: "One does not have to perform ablution for having eaten food that Allah has allowed to be consumed" .

Mutawaatir - https://sunnah.com/mishkat:329

107- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Gossip breaks the fast and the validity of ablution" .

Ahad - ibadi only (some sunni the fast remains intact even if you backbite)

108- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "If any of you ever doubts about his prayer, let him not interrupt it until he hears a noise or smells an odor" .

Mutawaatir - https://sunnah.com/abudawud:177

109- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, having been informed that the Prophet, ﷺ, said: "When a woman touches her vagina, she must renew her ablution".

Mutawaatir - https://hadithunlocked.com/bayhaqi:640

110- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Urwa 'Ibn Al-Zubayr heard 'Ā'isha, may Allah be pleased with her, say: "The Prophet, ﷺ, give me a kiss and then he prays without renewing ablutions" .

Ahad - https://sunnah.com/ibnmajah:502

111- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that the Prophet, ﷺ, said: "Whoever vomits or regurgitates, let him perform ablution" .

Mutawaatir - https://sunnah.com/ibnmajah:1221 (rated da'if by darussalam)

112- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "It happened to me, during one night I did not find the Prophet, ﷺ. I looked for it. I found him performing his prayer. I called him. My hand touched the soles of his feet which were erect when he said: "I take refuge in Your forgiveness against your punishment and in Your pleasure against your wrath". Jābir said: this Ḥadīth shows the invalidation of ablution when the man touches his wife .

Ahad - https://sunnah.com/nasai:5534

113- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "The Prophet, ﷺ, was served a dish of dates kneaded with butter, he ate and he did not redo his ablutions".

Mutawaatir - https://sunnah.com/mishkat:325 https://sunnah.com/tirmidhi:1836

114- 'Abū 'Ubayda narrated from Dhumām 'Ibn As-Sā'ib, having been informed that 'Ibn 'Abbās narrated that the Prophet, ﷺ, said: "Whoever touches his sacrum, or his pubis does not have to renew his ablutions for all that".

Ahad - ibadi

115- Abū 'Ubayda narrates from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Vomiting and nosebleeds do not invalidate the prayer (portion already performed?). If they occur during the performance of the prayer of the faithful, the latter must renew his ablutions and end his prayer.

Mutawaatir - https://sunnah.com/ibnmajah:1221

116- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that a whole shoulder of mutton was brought to the Prophet, ﷺ. He ate it  then he said his prayer without redoing his ablutions". Ar-Rabī' said: a big piece, a considerable piece .

Mutawaatir - https://sunnah.com/ibnmajah:491

117- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "When someone among you touches his penis, he must repeat his ablutions" .

Mutawaatir - https://sunnah.com/ibnmajah:479

118- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Urwa 'Ibn Az-Zubayr said: "I went to Marwān 'Ibn Al-Ḥakam and we talked  about the invalidation ablutions. Marwān told me: "Whoever touches his sexual organ, must renew his ablutions". He said: I never learned of that. Marwān replied: Busra 'Ibnat Ṣafwān who informed me that she heard the Prophet, ﷺ, say: "When any of you touches his penis, he must renew his ablution" .

Ahad - https://sunnah.com/nasai:163

## 18) – "Sleep that invalidates ablution"

119- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, was taken by sleep during a prostration until what he snored. He gets up and continues to pray. 'Ibn 'Abbās said to the Prophet: But, you have slept. The Prophet, ﷺ, replied: "The ablutions must in fact - be renewed in case one falls asleep while lying down" .

Ahad - https://sunnah.com/abudawud:202

120- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Open eyes are the leather strap of the anus (wakefulness safeguards the ablution from farting)". Ar-Rabī' said: Al-Wikā'  is the thread that serves to close.

Mutawaatir - https://sunnah.com/abudawud:203

121- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Companions of the Prophet, ﷺ, slept sitting up, in such a way that their heads tilted. They then made the prayer without renewing the ablutions. The Prophet, ﷺ, observed them and did not ask them to perform ablutions again".

Mutawaatir - https://sunnah.com/bulugh:67

122- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, slept sitting up. Then, he made the prayer without renewing his ablutions.

Mutawaatir - https://hadithunlocked.com/malik:2-10

## 19) – “From running a wet hand over khuffX” (sunni literature: full of narrations saying the prophet ﷺ wiped over his khuff and so did the companions)

123- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "I never saw the Prophet, ﷺ, wipe over his khuff.

Ahad - ibadi only

124- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ā'isha, may Allah be pleased with her, said: "I have never seen the Prophet, ﷺ, run his hand over his khuff. I would have preferred that the individual cut his feet from the ankles or tear the khuffs, rather than run his hand over them.”

Ahad - ibadi only

125- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd saying: "I have joined a group of the companions of the Messenger of God, ﷺ, and I asked them: ‘Is it permissible to wipe? Did the Messenger of Allah, peace and blessings be upon him, wiped over his khuffs?’ They said: ‘No’.”

Jabir added: “How can a man wipe over his khuffs when Allah, the Most High, addresses us in His Book with the same ablution?! And Allah knows best what our opponents narrate in their hadiths.”

Ahad -ibadi only

126- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Alī 'Ibn 'Abī Ṭālib had fractured his wrist. He asked the Prophet, ﷺ, "if he can pass his hand over the tapes." The Prophet, ﷺ, replied : Yes”.

Ahad - https://sunnah.com/ibnmajah:657

127- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "I would rather have my feet cut with a knife than have my wipe over my khuffs”.

Ahad - ibadi only

128- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, used to use a towel to wipe oneself after ablution and that some of his wives gave him this towel to use. This Ḥadīth ibadi 97 is quoted, in the chapter evoking the rules of ablutions.

Ahad - ibadi only (ibadi 97)

129- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, passed his hand over part of his head, performing ablutions .

Mutawaatir - https://sunnah.com/tirmidhi:34

130- 'Abū 'Ubayda narrated, according to Jābir 'Ibn Zayd, that he heard the Prophet, ﷺ, say: "The ears are part of the head during ablutions". Jābir adds that he was informed that the Prophet, ﷺ, drew water, all at once, in the palm of his hand and he wiped his head and ears .

Mutawaatir - https://sunnah.com/tirmidhi:34 37

## 20) More on ablution

131- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed from 'Ubay 'Ibn Ka'b that the Prophet, ﷺ, said: "There is a demon, named Walhān, who distracts people at the beginning of ablution in order to prevent them from performing ablution. Take care". Al - Rabī' said: this demon is named Walhān because he distracts souls .

Ahad - https://sunnah.com/tirmidhi:57

132– Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "When any one among you sleeps, the devil comes tie three knots on the back of her neck and say to her after having implanted each knot: A long night is waiting for you, sleep then". When this individual wakes up and quotes Allah, a knot comes undone. A second unties as soon as he performs ablutions. The third finally disappears as soon as he performs the prayer. Thus, he finds himself in the morning cheerful and in a good mood. Otherwise, he wakes up in a bad mood and looking bad" .

Ahad - https://sunnah.com/abudawud:1306

133- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: "It is the hour of prayer. People looked for water to perform ablution. Unfortunately, they did not find water. However, the Prophet, ﷺ, is brought a container of water. The Prophet, ﷺ, dips his hand into it and orders people to come and perform ablution with the water provided. 'Anas added: I saw the water gushing out from under the fingers of the Prophet, ﷺ. Then, all the people did their ablutions ."

Mutawaatir - https://sunnah.com/bukhari:344 (different story with similar miracle)

## 21) – "Of what the GhuslX requires"

134- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "The ablutions are for al madhi (non sperm fluid) and the ghusl for al mani (sperm)" .

Mutawaatir - https://sunnah.com/tirmidhi:114 (rated da'if by darussalam)

135- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he asked 'Ā'isha, may Allah be pleased with her if the Prophet, ﷺ, made ghusl following intercourse without ejaculation. To which the She replied: "When this happened, the Prophet, ﷺ, proceeded to do ghusl and ordered it for us, saying: 'The ghusl becomes obligatory when there is contact between the private parts of man and women'".

Mutawaatir - https://sunnah.com/ibnmajah:611

136- Jābir narrated, from 'Ā'isha, may Allah be pleased with her that the Prophet, ﷺ, said: "When the man sits between the arms and the legs of a woman and there is intercourse, the ghusl becomes obligatory".

Mutawaatir - https://sunnah.com/abudawud:216

137- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed from 'Ubay 'Ibn Ka'b that the Prophet, ﷺ, said: "The use of water because of the ghusl is obligatory only when there is ejaculation of sperm". That is to say that the ghusl is obligatory for the man only following an ejaculation, even if there was coitus. 'Ā'isha and 'Um Salama, the two wives of the Prophet, ﷺ, said: The Prophet, ﷺ, used to do this, he made ghusl and ordered his wives to do by saying: "When there is coitus, with or without ejaculation of sperm, the ghusl is obligatory". Following the version of 'Ubay 'Ibn Ka'b, 'Ubayy who is one of the learned and virtuous companions of the Prophet, ﷺ, Allah is the best informed.

Mutawaatir - https://sunnah.com/muslim:348a

138- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Ibn 'Abbās said: A woman went to the Prophet, ﷺ. She said to him: "What was hidden ceased to be, the thing appeared in broad daylight, Prophet, ﷺ, the woman sees what the man sees during sleep." The Prophet, ﷺ, replied: "she must make the ghusl if she ejaculated."

Mutawaatir - https://sunnah.com/muslim:312 https://sunnah.com/nasai:196

139- Jābir 'Ibn Zayd reported that it came to him, from Zayd 'Ibn Thābit, that 'Um Sulaym, the wife of 'Abī Ṭalḥa Al-'Anṣārī went to the Prophet, ﷺ, and said to him: "O! Prophet, Allah is not ashamed before the truth. Should the woman do the ghusl if she has reached puberty?" The Prophet, ﷺ, replied: "yes, if she saw the semen." Jābir added: It has been reported, in another version from several companions that washing should be done to remove it from her, except for ablution.

Mutawaatir - https://sunnah.com/muslim:312 https://sunnah.com/nasai:196

## 22) – "How to perform ritual ablution after sexual impurity"

140- 'Abū 'Ubayda narrated from Jābir that 'Aisha, wife of the Prophet, ﷺ, said: The Prophet, ﷺ, was if he wanted to make the ghusl , he began by washing his hands. Then he did his ablutions as he did to perform the prayer. Then he put his fingers in the water and rubbed the hair of his head and poured water on the head three times. Finally, he abounded the water on his body. This is after having made Istinjā' (washing private part)".

Mutawaatir - https://sunnah.com/muslim:317a

141- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Under every hair there is ritual impurity, so shave the hair and cleanse the skin".

Mutawaatir - https://sunnah.com/tirmidhi:106

142- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "My beloved Gabriel, upon him be peace, ordered during the ghusl, to wash well the furrow in the middle of the lip, that of the nape of the neck as well as the hairs of the beard, below the lower lip". Ar-Rabī' reported that 'Abū 'Ubayda said: Man should also, when performing ablution, take care to wash the folds between the natural parts and the thighs, those behind the knees, the hair covering the chest then it goes down to the belly, the navel as well as all the part of the body where the water penetrates with difficulty. Ar-Rabī‘ added Al-Faniyaka points to the place in the middle of the lips. Al-‘Anfaka means the part of the neck from the back of the head. Al-‘Anqafa represents the small hairs located below the lower lips. Al-Rufghān is the part between the sexual organ and the two thighs. Al-Ma'bAẓān represent the part located below the knees. As for the Masruba, it represents the part that separates the chest to the navel.

Ahad - ibadi only

143- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Usāma 'Ibn Zayd said: 'Um Salama went to the Prophet, ﷺ, to consult him at about a question relating to a woman who came to see her to inquire. She said, "Does a woman with braided hair have to undo her braids to do the ghusl?" The Prophet, ﷺ, said to him: It is enough that she pour water, three times , on her head, that she dip her braids each time and that she makes flow water on his body. Thus, she is ritually pure".

Mutawaatir - https://sunnah.com/abudawud:255

144- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha said: "I made my ghusl with the Prophet, ﷺ, by drawing water from the same vessel".

Ahad - https://sunnah.com/nasai:410

145- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha said: "For his ghusl, the Prophet, ﷺ, drew water from a container called Al-Farq". Ar-Rabī‘ said that Farq means a unit of measurement of weight among the people of Ḥijāz. It is the equivalent of sixteen pounds .

Ahad - https://sunnah.com/nasai:410

146- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "The Prophet, ﷺ, forbade him who is defiled by the state of impurity to make its ghusl in stagnant water. He also forbade performing ablution with water left over from the ablutions of a woman or a man.

Mutawaatir - https://sunnah.com/nasai:220 https://sunnah.com/ibnmajah:375

147- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Umar 'Ibn al-Khaṭṭāb, may Allah be pleased with him, said: "O! Prophet, ﷺ, What should I do when I happen to defile myself by the act of impurity during the night ? The Prophet, ﷺ, said: "Do your ablution, wash your sexual organ then you can sleep". Ar-Rabī‘ added, according to 'Abū ‘Ubayda that ablution, in this context, does not mean that of prayer but that is to say washing of hands.

Ahad - https://sunnah.com/bukhari:290

## 23) – “The summary of Defilements”

148- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, allowed the people of the tribe of 'Urayna to drink both urine and milk from camels and other cattle, if necessary.

Ahad - https://sunnah.com/nasai:4034 (story expanded upon, people from the tribe of ‘urayna were punished for their sins).

149- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Asmā' bint Abī Bakr Aṣ-Ṣiddīq, may Allah be pleased with him, said: "A woman went to the Prophet, whom Allah bless and greet him, to ask him about what should the woman do whose clothes are stained with the blood of menstruation? The Prophet, ﷺ, said to him: “When a woman among you has a stain of menstrual blood on her garment, she must rub the garment, sprinkle it with water. Then she can pray” .

Mutawaatir - https://sunnah.com/bukhari:308

150- 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The semen, the erotic oozing (al-Madhī), the drops that fall after urinating, the blood of menses and the blood that a woman sheds immediately after childbirth, are all defilements. One should not pray with soiled clothing. It is necessary to wait until the latter is washed and free from the trace of stains”.

Mutawaatir - https://sunnah.com/nasai:295 https://sunnah.com/ibnmajah:536

151- 'Abū 'Ubayda narrated from Jābir ' 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The blood of istihadah is impure, because it is blood from a vein, and it invalidates ablution.”

Mutawaatir - https://sunnah.com/nasai:212 https://sunnah.com/mishkat:333 558

152- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that a woman said to 'Um Salama, wife of the Prophet, ﷺ: “I am a woman who wears a long skirt and I happen to walk in dirty places?” The Prophet, ﷺ, said: "Your habit is purified by what it comes afterwards (clean places)”.

Ahad - https://sunnah.com/abudawud:383

153- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ā'isha-mother of the believers said: "I used to wash the clothes of the Messenger of God, ﷺ, from semen, then he would go out to pray and water would drip from them.

Ahad - https://sunnah.com/nasai:295

154- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "'Um Qays bint Muḥṣin went one day, accompanied by her young son who had not eaten food. The Prophet, ﷺ, made the child sit in his

lap. The child urinated on the clothes of the Prophet, ﷺ. He asked for water. He sprinkled the defiled place without, however, washing it” .

Ahad - https://sunnah.com/bukhari:223

155- 'Abū 'Ubayda narrated that Jābir 'Ibn Zayd was informed, according to 'Abū Hurayra, that the Prophet, ﷺ, said: "If a dog has drunk from a vessel used by any of you, let him pour this water and wash this vessel using the earth seven times”. Ar-Rabīʿ reported that three times is enough, according to Dhammām 'Ibn As-Sā'ib .

Mutawaatir - https://sunnah.com/ibnmajah:365 366

156- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he heard the Prophet, ﷺ, say: “If a dog licks the vessel of one of you, let him pour it out and wash it seven times”. Jābir adds: “three times is enough, if it pleases Allah” .

Mutawaatir - https://sunnah.com/ibnmajah:365 366

157- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "If a dog has drunk from a vessel belonging to any of you, wash it seven times”.

Mutawaatir - https://sunnah.com/ibnmajah:365 366

## 24) – “On the purity of water”

158- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Water is pure and nothing makes it impure except that which changes its color, taste, or smell”.

Mutawaatir - https://sunnah.com/ibnmajah:521

159- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "The amount of two qullahs (jars) of water that is not made impure by anything”.

It is said in another version: “When the volume of water is equal to the capacity of two jars, nothing can alter its purity”.

Mutawaatir - https://sunnah.com/nasai:328

160- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, said: "The Prophet, ﷺ, has was questioned about the animals that came to drink from the pools of water. The Prophet, ﷺ, said: "Let them drink from it, you can always use the water that remains there". Ar-Rabīʿ said: that is to say, you have the rest .

Mutawaatir - https://sunnah.com/ibnmajah:519

161- Abū 'Ubayda reported being informed that kabsha bint Ka'b, who poured for Abū Qatāda AL 'Anṣārī a vessel of water to perform ablution. A cat arrives and begins to drink. 'Abū Qatāda tilted the vase until

the cat could drink. Kabsha looked at him in astonishment. 'Abū Qatāda said to her: “Are you surprised at what you see? ". She replies: “yes”. 'Abū Qatāda said to her: "The Prophet, ﷺ, said: 'The cat is not unclean. It does not contaminate the water. She is one of those who go round among you (pet)”.

Mutawaatir - https://sunnah.com/abudawud:76 ibadi 162

162- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "I performed my ablutions with the Prophet, ﷺ, with water from a vase from which a cat had already drunk”.

Mutawaatir - https://sunnah.com/ibnmajah:368 ibadi 161

163- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that an individual asked the Prophet, ﷺ, about the water of the sea. He says: we travel by boat. Our drinking water supply is just for drinking. Can we, then, use water from the sea for our ablution? The Prophet, ﷺ, said: "His water is lustral and the flesh of his dead animals is lawful". Ar-Rabī‘ said: “armaathu” means wood.

Mutawaatir - https://sunnah.com/ibnmajah:387 https://sunnah.com/abudawud:83

164- 'Abū 'Ubayda reported that Jābir 'Ibn Zayd, had occasion to know some companions of the Prophet, ﷺ, whose majority of their talk was about the Ḥadīth traditions of the Prophet, that Allah bless and salute him. They reported that the Prophet, ﷺ, said: “Let none of you urinate in stagnant water and then wash himself from it or perform ablution.”

Mutawaatir - https://sunnah.com/abudawud:69 https://sunnah.com/tirmidhi:68

165- 'Abū 'Ubayda narrated, from Jābir from 'Ibn 'Abbās that one of the wives of the Prophet performed ghusl after sexual impurity, and the Prophet, ﷺ, came and performed ablution with her remaining water.

Ahad - https://sunnah.com/ibnmajah:371

166- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "The Prophet, ﷺ, forbade the one who is defiled by carnal commerce to do her lotion in stagnant water. He had also forbidden to perform ablution using the water left over from the ablutions of the woman or the man.

Mutawaatir - https://sunnah.com/nasai:220 https://sunnah.com/ibnmajah:375

167- 'Abū 'Ubayda, narrated from Jābir 'Ibn Zayd that it was narrated from 'Abd Allah 'Ibn Mas'ūd, that on the night of the Jinn, the Prophet, ﷺ, allowed him to perform ablution using wine. Jābir adds that he heard several companions of the Prophet, ﷺ, affirm that 'Ibn Mas'ūd was absent that night and that whoever attributed these words was lying. Allah is, however, the best informed about what is beyond our knowledge.

Ahad - https://sunnah.com/ibnmajah:384 https://sunnah.com/muslim:450a https://sunnah.com/mishkat:480 481 (multiple hadith denying 'Ibn Mas'ūd was present)

## 25) – “The obligation of dry ablution (tayammumX) and the reason that necessitates it”

168- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the mother of the believers, may Allah be pleased with her, said: "We were in the company of the Prophet, ﷺ, during one of his expeditions. Arrived at Al-Baydā’, I lost my necklace. The Prophet, ﷺ, stationed himself to look for him. Everyone did the same. The faithful have no water. The place does not have a water point. So the devotees went to 'Abū Bakr, may Allah be pleased with him. They say to her: “Do you not see what your daughter has done for the faithful? She forced them to stop in a place where there is no water point and their water supplies are dry”.

Abū Bakr came for the Prophet, ﷺ. He finds him asleep, his head resting on ‘Ā’isha’s thigh. He said to the latter: You have retained, the Prophet, ﷺ, and everyone in this place where there is no water . 'Ā'isha' said: 'Abū Bakr keeps scolding me strongly and hitting me with his hand on the waist. I stopped myself from moving to avoid disturbing the sleep of the Prophet, ﷺand whose head was resting on my thigh. When he woke up the next morning, having all run out of water, Allah revealed to him the verse of dry ablution. As we prepare to hit the road again, we stand up the camel that was my mount. We found the necklace below.

Mutawaatir - https://sunnah.com/nasai:314 https://sunnah.com/bukhari:336

169- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, was asked about dry ablution. He said: "All the earth has been given to me as an place of prostration and the earth is a means of purification to me".

Jābir said: “This tradition forbids doing dry ablution using anything other than earth.” Ar-Rabī‘ said: The place of prostration means the parts of the body on which the devotee prostrates himself during his prayer. They are seven in number, namely: the two feet, the two knees, the two hands and the forehead.

Mutawaatir - https://sunnah.com/abudawud:489

170- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, once said to 'Abū Ḍarr, may Allah be pleased with him : “Clean soil is enough , even if it will last for years. But, if water is available, you must pass it over your skin ” .

Mutawaatir - https://sunnah.com/bulugh:131 ibadi 171

171- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said to 'Abū Ḍarr: "The dry ablution is enough as long as you can't find water. Even if it will last ten years ”.

Mutawaatir - ibadi 170

172- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that 'Ammār 'Ibn Yāsir said: Being in a state of impurity (junub) , I rolled on the ground. The Prophet, ﷺ, said : “It would have been sufficient for you (to do this)". And, he rubs the face and the hands up to the wrists .

Mutawaatir - https://sunnah.com/nasai:312

173- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that 'Ammār 'Ibn Yāsir, may Allah be pleased with him, said: "We made dry ablution with the Prophet, ﷺ. It consisted of knocking on the ground once to rub your face and once to rub your hands” .

Mutawaatir - https://sunnah.com/bulugh:130

## 26) – “The prohibition against washing (ghusl) the sick”

174- 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, that 'Ibn 'Abbās, said: "During the expedition called 'Ẓāt As-Salāsil', 'Amru 'Ibn Al-'Āṣ, who had command of the troops, found himself in a state of impurity. Afraid of catching a disease because of the icy state of the water, he forced himself to do the dry ablution. On his return, the people accompanying him informed the Prophet, ﷺ, about what 'Amru had done. The Prophet, ﷺ, said: “O ‘Amru! Why did you do this and where did you find out about it? ‘Amru replied: I referred to the verse where Allah said: “And do not kill yourselves. Allah, verily, remains merciful to Allah to you” (women, 4v29). The Prophet, ﷺ, laughed and made no objection.

Mutawaatir - https://sunnah.com/abudawud:334

175- 'Abū 'Ubayda reported that Jābir 'Ibn Zayd was informed that a man had made himself impure while traveling on a very cold day. He had then refrained from taking ghusl. But, we ordered it. Having done so, he died. The news was conveyed to the Prophet, ﷺ. He said: “They killed him, may Allah kill them!”.

Mutawaatir - https://sunnah.com/abudawud:336 https://sunnah.com/ibnmajah:572

176- 'Abū 'Ubayda reported that Jābir 'Ibn Zayd was informed that some people witnessed the death of a smallpox patient. It was explained to the Prophet, ﷺ, that these people had commanded him to make the ghusl. His illness worsened and caused his death. The Prophet, ﷺ, then said: “They killed him. May Allah kill them, Why did they not recommend dry ablution to him?”

Mutawaatir - https://sunnah.com/abudawud:336 https://sunnah.com/ibnmajah:572

## CHAPTER OF PRAYERX AND OBLIGATIONS

## 27) – “The call to prayer”

177- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī that the Prophet, ﷺ, said: "When you hear the call at the prayer, repeat exactly the words of the Mu'aẓẓin. The call to prayer is repeated twice, and the iqamah is repeated twice.”

Ahad - https://sunnah.com/bukhari:611 (missing 2nd part), https://hadithunlocked.com/bayhaqi:1975

178- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī once said to an individual: "I see that you love sheep and the desert, so when you are with your sheep and in the desert and you call to prayer, raise your voice, because no jinn, human, or anything else hears the voice of the caller to prayer except that he will bear witness for him on the Day of Resurrection." This is what I heard from the Messenger of God, ﷺ. see that you love the pastoral and Bedouin life.

Ahad - https://sunnah.com/bukhari:7548 https://sunnah.com/ibnmajah:723

179- ' 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, ordered the Mu'aẓẓin to announce "Pray in your homes when the night is cold, rainy and windy ".

Mutawaatir - https://sunnah.com/bukhari:666

## 28) – "Prayer Times"

180- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: We were doing the noon prayer (Al-Dhuhr) with the Prophet, ﷺ . Suddenly an individual came out for Banū 'Amru 'Ibn 'Awf. He finds them doing the afternoon prayer (al-'Aṣr)".

Ahad - https://sunnah.com/bukhari:548 ('asr, 'asr), https://sunnah.com/nasai:510

181- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra that the Prophet, ﷺ, said: "When it is very hot, wait for it to be cooler for midday prayer. In fact, the intense heat is an emanation from Hell Fire." Ar - Rabī' says: the emanation means, here, the breath.

Mutawaatir - https://sunnah.com/bukhari:535

182- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the wife of the Prophet, ﷺ, said: "The Prophet, ﷺ, prayed the afternoon prayer (Al-'Aṣr) when the sun entered her room and before it went out".

Ahad - https://sunnah.com/bukhari:546

183- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the wife of the Prophet, ﷺ, said: "The Prophet, ﷺ, used to pray the dawn prayer while the women were wrapped in their cloaks, and they were not recognized because of the darkness and gloom." Ar-Rabī' said: Al-Mirwatu means aprons. Al-Ghabash is synonymous with Al-Ghalas i.e. Al-Dhulma (darkness).

Ahad - https://sunnah.com/bukhari:867

184- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said: "I was thinking of ordering firewood to be gathered, then ordering the prayer to be called, then ordering a man to lead the people in prayer, then going to some men and burning their houses over them. By the One in

Whose Hand is my soul, if one of them knew that he would find a few fatty bones or two beautiful sheep's feet there, he would certainly have attended the evening prayer ( Al-'Ishā')" .

Ahad - https://sunnah.com/bukhari:644 https://sunnah.com/muslim:652 (for jumuah)

185- 'Abū 'Ubayda narrated that Jābir 'Ibn Zayd, May Allah bless his soul, said: When he was one day sitting and the question of whether to rush the prayer or to postpone it was discussed. He said: "I heard the Prophet, ﷺ, say: This is the prayer of the hypocrites. One of them sits down and lets himself be carried away by the discussion until the sun fades. There, he gets up to pray hastily as if he were pecking. During the four Rak'ahs, he rarely mentions Allah" .

Mutawaatir - https://sunnah.com/abudawud:413

186- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "Whoever forgets or falls asleep without saying a prayer must make a prayer once he finds out." ' Ar-Rabī' said: This is at a time when prayer is obligatory for him.

Mutawaatir - https://sunnah.com/nasai:615

187- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the mother of the believers commanded her servant 'Abū Yūnus to transcribe the Qur'an for her. 'Aisha asked him, that once he reached the verse (Perform your prayers diligently as well as the middle prayer...), to inform him. When he reached the verse and she told him, she dictated it to him: (Perform your prayers diligently, as well as the middle prayer which is the afternoon prayer (Al-'Aṣr), and Rise up to Allah in all devotion. She added: "I heard it like that from the Prophet, ﷺ"

Ahad - https://sunnah.com/abudawud:410

## 29) – "Of the obligation to perform the prayer both in the place of residence and when traveling travelX"

188- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha the mother of the Believers said: "The prescribed prayers were first fixed at two Rak'a each, both in the place of residence of the faithful and during his journey. The prayer of the journey was then kept for two, while that performed in the place of residence was made longer".

Ahad - https://sunnah.com/bukhari:1090 https://sunnah.com/nasai:456

189- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that a man asked 'Abd Allah 'Ibn 'Umar: "O 'Abū 'Abd-Ar-Raḥmān, why the prayer of fear and that of the place of residence mentioned in the Quran, whereas the prayer of the journey is not?" 'Abd Allah 'Ibn 'Umar answered him: "Allah sent Muḥammad to us, ﷺ, and we knew nothing. So, we only do as we saw him do.

Mutawaatir - https://sunnah.com/ibnmajah:1066

190- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abbās that the Prophet, ﷺ, said: "The resident should make rak'ah seventeen times and the traveler eleven". He means by this the five prayers .

Ahad - ibadi only

191- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the five prayers were prescribed to the Prophet, ﷺ, two years after his migration. He prayed facing Jerusalem for seventeen months. The Anṣārs and the people of Medina prayed with their faces turned towards Jerusalem for almost two years before the Prophet, ﷺ, joined them.

The Prophet, ﷺ, had already turned his face towards Al-Ka'ba, Mecca, during his prayers for eight years, until he made his night journey to Jerusalem. Then he turned again to the Qibla.

Mutawaatir - https://sunnah.com/bukhari:40 https://sunnah.com/abudawud:1045

192- Ar-Rabī' said: The people differed about the Witr prayer, is it obligatory or not? I said: The Messenger of Allah, ﷺ, said: "There are five prayers that Allah has prescribed for His servants during the day and night. Whoever performs them completely, not neglecting any of their rights, then he has a covenant with Allah that He will admit him into Paradise. On the other hand, Allah promises damnation in hell to whoever neglects it." There is no mention of the Witr prayer in the Ḥadīth. In my opinion, it is therefore not obligatory. Allah is, however, the most knowledgeable.

Mutawaatir - https://sunnah.com/nasai:461

193- 'Abū 'Ubayda, narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that "the Prophet, ﷺ, stayed in Makkah for fifteen days, during the year of the conquest (Al-Fatḥ). He shortened his prayer while not intending to stay there." Ar-Rabī' said that this narration support an argument to consider the traveler in the same way as the sedentary resident, if this traveler intends to stay at least four days, at the place where he stationed.

Mutawaatir - https://sunnah.com/tirmidhi:548 (10 days), https://sunnah.com/abudawud:1235 (tabuk)

194- Ar-Rabī' narrated from 'Abū Ayyūb Al-'Anṣārī, that the Prophet ﷺ, said: "For the prayer of Al-Watr, genuflect five times. If you can't, do three. If you can't, make one. If you can't, do them by nodding".

Mutawaatir - https://sunnah.com/tirmidhi:460

195- 'Abū 'Ubayda reported that Jābir 'Ibn Zayd said: "The Witr, the stoning, circumcision and istinja (washing after urinating) are all prophetic traditions whose fulfillment are mandatory. As for the odd prayer, the Prophet, ﷺ, said to his Companions: "Allah has given you in addition a sixth prayer which is a favor worth more than having brown camels. This is the odd prayer" .

Ahad - ibadi only

## 30) – “The Prayer of FearX”

196- Abū 'Ubayda reported that Jābir 'Ibn Zayd, said: "A group of the Companions of the Prophet, ﷺ, reported to me that they made the prayer of fear with the Prophet, ﷺ, during the expedition of Ẓāt Al-Riqā', among others.

According to some, among those who witnessed the expedition, members of one group of devotees lined up behind the Prophet, ﷺ, while members of the other group, faced the enemy. The Prophet, ﷺ, prayed with the members of the first group a Rak'a and he remained standing. The members of this first group continued their prayer. They made the second Rak'a and then they went to face the enemy. The members of the second group arrived. The Prophet, ﷺ, made them pray with them a single Rak'a and then he remained standing. The members of this second group completed the second Rak'ah alone. Once this was completed, the Prophet, ﷺ, gave the final greeting for all.

The members of another group said: The Prophet, ﷺ, prayed with the members of the first group a Rak'ah. These members went, right after, to face the enemy. The members of the second group then arrive, the Prophet, ﷺ, prayed with them a second rak'a then, he pronounced the final greeting. All members present did the same. Thus, the Prophet, ﷺ, does not pause, to allow each of the groups to complete their prayer as reported in the first version.

Ar-Rabī' reported that 'Abū 'Ubayda said: "As for us, we adopt the practice reported in the second version, which is that adopted by 'Ibn 'Abbās and 'Ibn Mas'ūd and many other Companions.

Mutawaatir - https://sunnah.com/bukhari:4129 (supports first group)
https://hadithunlocked.com/ahmad:23352 (supports second group)

## 31) – “The EclipseX Prayer”

197- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ibn 'Abbās said: “There was an eclipse of the sun, in the time of the Prophet, ﷺ. He then led the faithful in prayer during which he stands for a long time reciting a long passage from the surah of the cow (Al-Baqara). He then makes a long bow. He straightens up and remains upright for a long time, but not as much as the first time. He then prostrates himself, then rises again, remaining standing for a long time, but less than the first time. He bows again and remains so for a long time, although less than the first bow. He straightens up again and remains standing for a while, but less than before. Finally, after a prostration, he finishes his prayer, the sun had sat. He said: “The sun and the moon are two signs from among the signs of Allah, may He be mighty and great. They are not eclipsed either for the death of the individual or for his birth. When you witness an eclipse, remember Allah” .

Mutawaatir - https://sunnah.com/nasai:1483 ibadi 197

198- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the mother of the Believers said: "The sun was eclipsed, in the time of the Prophet, ﷺ, on the day of the death of his son 'Ibrāhīm upon him be salvation. The Prophet, ﷺ, prayed with the faithful while standing for a long time ”.

Ar-Rabī‘ said: We have already quoted his prayer in the Ḥadīth of 'Ibn 'Abbās. Jābir relates that 'Ā'isha said: After the prayer was over, the Prophet, ﷺ, delivered a sermon to the devotees. He praised Allah and then said: “The sun and the moon are two signs among others. They are not eclipsed either for the death of the individual or for his birth. When you see this phenomenon, supplicate to Allah, sing his greatness, implore his forgiveness and give alms.” He adds: “O nation of Muḥammad, if you know what I know, you will laugh a little while and cry for a long time”. 'Ā'isha added: "The Prophet, ﷺ, ordered the devotees to seek refuge with Allah from the torments of the grave." Ar-Rabī‘ affirms that Jābir supported the assertion of the torments of the grave .

Mutawaatir - https://sunnah.com/nasai:1483 ibadi 196

## 32) – “Morning prayer and supererogatory prayers”

199- Abū 'Ubayda, narrated from Jābir 'Ibn Zayd, that 'Ā'isha, the mother of the Believers, may Allah be pleased with her, said: "The Prophet ﷺ, never made the supererogatory prayer (duha) of the forenoon, but I was doing it. The Prophet, ﷺ, actually abstained from certain practices while loving to perform them. He feared that these practices, once adopted by the faithful, would become obligatory for them” .

Ahad - https://sunnah.com/muslim:718

200- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Um Hāni 'Bint 'Abī Ṭālib said: "The Prophet, ﷺ, offered the duha prayer in eight prostrations (Rak'āt), while being enveloped with a single garment.”

Ahad - https://sunnah.com/nasai:225

201- Abū 'Ubayda, reported from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: "The Prophet, ﷺ, made two prostrations (Rak'āt) before and after the midday prayer (Al-Dhuhr), two Rak'āt after the sunset prayer (al-Maghrib) and two more after the evening prayer (Al-'Ishā'). He did not pray after the Friday service until the congregants left. There he prayed two Rak'āt. But, he had the chance to pray for part of the night as much as Allah pleased.

Mutawaatir - https://sunnah.com/bukhari:937

202- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "The Prophet, ﷺ, prayed making thirteen Rak' āt during the night. Then, he prayed following the call to the dawn prayer (Aṣ-Ṣubḥ) , he made, a prayer of two Rak‘āt which were brief”.

Mutawaatir - https://sunnah.com/abudawud:1365

203- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Umar said: "When the Prophet, ﷺ, prayed while riding on his mount in whatever direction it was facing.” Ar-Rabī‘ said: it is in the case of supererogatory prayers.

Mutawaatir - https://sunnah.com/bukhari:400 (dismount & qibla for fard)

204- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that the Prophet, ﷺ, said: "When any of you enters the mosque, let him make a prayer of two Rak'āt, before sitting down".

Mutawaatir - https://sunnah.com/bukhari:444

'Ar-Rabī' reports that Abū Ayyūb Al-Anṣārī prayed four Rak'āt (supererogatory) before those of noon. On questioning him about this, he replied: "I myself saw the Prophet, ﷺ, do so. Asking the Prophet, ﷺ, on the reason, he said to me: "It is an hour when the gates of Heaven are open. So I like for a righteous deed of mine to be raised up in it."

Mutawaatir - https://sunnah.com/tirmidhi:478

## 33) – "the leader of supererogatory prayers"

205- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: "My grandmother Mulayka once invited the Prophet, ﷺ, to a meal she cooked for him. The Prophet, ﷺ ate the food. Then he said: "Rise so that I may lead you in prayer" . 'Anas said: I rushed to bring back a mat, blackened by the frequent use. I sprinkled it with water. Then the Prophet, ﷺ, stood in front we, an old man and I, stood behind him and the old woman behind us. He led us in a prayer of two Rak'āt, then he left .

Ahad - https://sunnah.com/bukhari:860

206- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās informed him that he had spent the night with his maternal aunt, Maymūna, wife of the Prophet, ﷺ. 'Ibn 'Abbās said, "I lay down off the cushion and the Prophet, ﷺ, and his wife at the length of this cushion. The Prophet, ﷺ, sleeps until midnight or shortly before or after. When he wakes up, he rubs his face with his hand. He recites the last ten verses of the surah of the family of 'Imrān ('Āl-'Imrān). Then he went to perform ablution perfectly with a hanging skin and began to pray. 'Ibn 'Abbās said: I got up and did as he did, then I stood by his side. He then places his right hand on my head and takes me by the ear, rolling my ear between his fingers. He then makes twelve Rak'āt. He did Al-Watr then he lies down until the Mu'aẓẓin arrives. There, he gets up, prays two Rak'āt which are light and goes out to perform the dawn prayer (Aṣ-Ṣubḥ).

'Ibn 'Abbās said to me: "Do the same, O Jābir, and do the same in the month of Ramadhān" Ar-Rabī' said: it is an old wineskin.

Ahad - https://sunnah.com/bukhari:183

207- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, wife of the Prophet, ﷺ, said: The Prophet, ﷺ, has prayed in the mosque (night in Ramadhān). Many faithful joined him. Then he prayed the next night's prayer. The number of devotees increased. This number increased significantly during the third and fourth night. The Prophet, ﷺ, stopped going there. The next day he told them, "I noticed your behavior. I actually only refrained from going to you because I feared it would become an obligation for you." This happened during the month of Ramadhān.

Ahad - https://sunnah.com/bukhari:1129 https://sunnah.com/abudawud:1375 (different perspective)

208- Abū 'Ubayda reported that Jābir 'Ibn Zayd asked 'Ā'isha, “how many prostrations does the Prophet, ﷺ, make from Rak'a in the month of Ramadhān?” She said: “He did not exceed thirteen Rak'āt, during "Ramadhān" then she said: "I ask the Prophet, ﷺ: Do you ever sleep before doing the prayer of Al-Witr from a Rak'a?” He said to me: “O ‘Ā’isha, if my eyes sleep, my heart remains awake”.

Ahad - https://sunnah.com/bukhari:2013 (eleven instead of 13)

## 34) – “Orientation towards Al-Ka‘ba and Jerusalem”

209- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the five prayers were prescribed to the Prophet, ﷺ, two years before his emigration. He prayed facing Jerusalem for seventeen months. The helpers (Al-Anṣār) and the people of Medina prayed with their faces turned towards Jerusalem, for almost two years before the arrival of the Prophet, ﷺ, in their home.

The Prophet, ﷺ, turned his face towards Al-Ka'ba in Makkah during his prayers for eight years, until he made his night journey to Jerusalem. Then he turned again to the Qibla.

Mutawaatir - https://sunnah.com/bukhari:40 https://sunnah.com/abudawud:1045

210- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Abd Allah 'Ibn 'Umar said: "When the people were in Quba, performing the dawn prayer (al-Fajr), someone comes and says to them: The Prophet, ﷺ, received a Qur'anic revelation last night ordering him to orient himself, in prayer, facing Al-Ka'ba, orient-you therefore on his side. The faithful, whose faces were turned towards Syria, immediately turned towards the Ka'ba, in full prayer.

Ahad - https://sunnah.com/bukhari:403

## 35) – “On the leader imamX of the faithful and succession”

211- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Prayer is permissible behind every righteous and wicked person, as long as he does not introduce into it anything that ruins it.”

Ahad - ibadi only, https://sunnah.com/abudawud:594 (slightly different wording)

212- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "He who will lead the prayer should be the one who recites the Quran best; If all the faithful are of the same rank in this area, it will be the one among them who knows the prophetic tradition (Sunna) best; If they are there in the same rank, it will be the one among them who will have emigrated first; If none stands out, the oldest among them should lead the prayer”.

Mutawaatir - https://sunnah.com/muslim:673c (extra wording)

213- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "When one of you leads the people in prayer, let him shorten it. For among them are the sick, the weak, the old, and the needy. So if He prayed for himself, so let him prolong it as much as he wants.”

Mutawaatir - https://sunnah.com/bukhari:90 703

214- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the mother of the Believers, may Allah be pleased with her, said: The Prophet, ﷺ, said: "Let 'Abū Bakr be given the order to lead the prayer of the faithful". 'Ā'isha said: "O Prophet, ﷺ, if 'Abū Bakr replaces you, no one will be able to hear his voice from his crying. So give the order to 'Umar to direct it". She said: The Prophet, ﷺ, said: "Let 'Abū Bakr be ordered to lead the prayer of the faithful". 'Ā'ïsha said: I told Ḥafṣa to tell the Prophet, ﷺ, which I had already told him. Ḥafṣa said to the Prophet, ﷺ. The Prophet, ﷺ said: "You are, indeed, like the ladies of Joseph! I summon you to command 'Abū Bakr to lead the faithful in prayer." 'Ā'ïsha added: Ḥafṣa said: "I should have known that good could not happen to me through you".

Mutawaatir - https://sunnah.com/bukhari:664 678, https://sunnah.com/ibnmajah:1234 (different perspective for each narration), https://sunnah.com/tirmidhi:3672

215- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "You will find, after me, leaders who delay the performance of the prayer beyond the appointed hour. If you live until that time, consider your prayer with them among the supererogatory prayers".

Mutawaatir - https://sunnah.com/ibnmajah:1255

216- Abū 'Ubayda narrates from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "I have the impression of seeing people who will come after me, and who will raise their hands in prayer like the tails of wayward horses".

Ahad - ibadi only

217- Ar-Rabī' reported, according to 'Ubāda 'Ibn Aṣ-Ṣāmit, that the Prophet, ﷺ, said: "There will be, after my time, leaders who distract themselves by some business. They will cause the prayer to be delayed. So then, pray on time." One individual said, "O Prophet, ﷺ, if I would live until the time when they appear, could I pray with them?" The Prophet, ﷺ, said: "Yes, if you want it".

Mutawaatir - ibadi 215, https://sunnah.com/abudawud:433

## 36) – "Group prayer and making up missed prayer"

218- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Group prayer is better than the individual prayer by twenty seven times".

Mutawaatir - https://sunnah.com/bukhari:645

219- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Group prayer is twenty-five times better than the prayer of one of you alone."

Mutawaatir - https://sunnah.com/bukhari:646

220- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas ' 'Ibn Mālik, heard the Prophet, ﷺ, say: "When the call to prayer is made, do not come to it running, but come to it with tranquility and dignity. So pray what you are in time for, and make up whatever you miss. You are in a state of prayer as long as you are intending to pray."

Mutawaatir - https://sunnah.com/muslim:602b

221- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever catches one rak'ah of the dawn prayer before the sun rises has caught the dawn prayer, and whoever catches one rak'ah of the afternoon prayer before the sunsets has caught the afternoon prayer.

Mutawaatir - https://sunnah.com/nasai:551

222- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, having been informed that a man called Muḥjin was one day sitting in the assembly held by the Prophet, ﷺ. The final call to prayer (Al-'Iqāma) was issued. The Prophet, ﷺ, rose to lead the prayer. After the performance of the prayer, the Prophet, ﷺ, noticed that Muḥjin did not leave his place. He said to him, "What prevents you from praying with the faithful? Aren't you a muslim?"

The man said: "Yes, Prophet. I have already prayed at home." The Prophet, ﷺ, said to him: "If you come to the mosque and you find the faithful praying, join them even if you have already prayed at home".

Ar-Rabī' reports that 'Abū 'Ubayda said: This means that one should join the praying group and consider this prayer supererogatory .

Mutawaatir - https://sunnah.com/abudawud:577

## 37) – "On the beginning of prayer"

223- 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Alī 'Ibn 'Abī Ṭālib, that he was informed that the Prophet, ﷺ, said: "The entrance in prayer is done by pronouncing Allah is the greatest "Takbīr" ; its completion is made by the salutation".

Mutawaatir - https://sunnah.com/ibnmajah:276

224- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Were it not that I would make it difficult for my nation, I would have commanded them to use the siwak before every prayer and before every ablution."

Mutawaatir - https://sunnah.com/abudawud:47

## 38) – “On the recitation of the Quran during prayer”

225- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Deficient is the prayer where one do not recite the mother of the Quran (al fatiha)”. Ar-Rabīʿ says: deficient means the unfinished, it is incomplete.

Mutawaatir - https://sunnah.com/ibnmajah:838 840, 841

226- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “The Opening (al fatiha) of the Book is the Mother of the Qur’an, then he recited it by reciting the Name of God, the Most Gracious, the Most Merciful.” He said: “It is a verse from the Book of Allah.”

Ar-Rabīʿ reported that 'Abū 'Ubayda reported that Sa'īd 'Ibn Jubayr reported a similar Ḥadīth from 'Ibn Abbās .

Mutawaatir - https://sunnah.com/bulugh/2/168

227- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said: "Allah, may he be Mighty and Great, has said "I have divided the prayer into two halves, one for me and the other for the faithful to whom I grant all that he asks". The Prophet, ﷺ, said: “When the faithful say: Praise be to Allah, Lord of the worlds. Allah says: The faithful has praised me. If the believer says: Most Merciful Allah, Most Merciful Allah. The faithful said: Allah has praised me. If the devotee says: Master of the day of recompense. Allah says: My servant has glorified me. When the believer says: It is You whom we adore and it is You whom we implore for help. Allah says: This is to be shared between Me and My servant, to whom I grant what he asks. Finally, when the believer says: “Guide us in the straight path; The path of those whom you have blessed, not of those who have incurred your anger nor of those who lead you astray. Allah says: “This concerns My servant and what he has asked for” .

Ahad - https://sunnah.com/ibnmajah:3784

228- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: One day, after performing a prayer and reciting the Qur'an aloud, the Prophet, ﷺ, said: "Is there anyone among you who recited the Quran at the same time as me, just now?". The devotees said: Yes, Prophet. The Prophet, ﷺ, said: “What have you to dispute with me in the Quran!? ". People then stop reciting the Quran when the Prophet, ﷺ, presided over them in a prayer where the recitation is done aloud. 'Abū 'Ubayda, reports from Ar-Rabī'. He said: With the exception of the surah of the preamble of the Qur'an, which must be recited with any 'Imam or other.

Ahad - https://sunnah.com/mishkat:855

229- Narrating from 'Ubāda 'Ibn Aṣ-Ṣāmit, Ar-Rabīʿ said: The Prophet, ﷺ, led us in the dawn prayer, and the recitation became difficult for him. When he finished, he said: “Perhaps you will recite behind your imam.” We said: “Yes.” He said: “Do not do that except with the Mother of the Qur’an, for there is no prayer without it.”

Mutawaatir - https://sunnah.com/abudawud:824

230- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that one day the Prophet, ﷺ, came out of his house. He found people prayed by reciting the Quran aloud. He said to them: “The one praying is conversing with his Lord, so let him consider what he is conversing with Him about, and let none of you recite the Quran loudly over another, it distracts others from their prayers.”

Mutawaatir - https://sunnah.com/abudawud:1332

231- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that Al-Barā' 'Ibn 'Āzib said: "One day I made the evening prayer in the company of the Prophet, ﷺ. There he recited the surah of the fig (At-Tīn)”.

Ahad - https://sunnah.com/abudawud:1221

232- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: 'Um Al-Fadhl Bint Al-Ḥārith who is the mother of 'Abd Allah 'Ibn 'Abbās, told me heard, one day, reciting the surah entitled: "The sent ones" (Al-Mursalāt) and she said to me: you reminded me by reciting this surah that it was the last thing that I heard from the Prophet, ﷺ. He recited it in the Maghrib prayer .

Ahad - https://sunnah.com/abudawud:810

## 39) “On Bowing, Prostration, and related matters”

233- 'Ab 'Ubayda related, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that when the verse "So exalt by the name of your Lord, the Great" , was revealed, the Prophet, ﷺ, said: “Do it for your bowing”. When the verse was revealed: “Exalt the name of your Lord the Most High” , he said: “Do it during prostration” .

Mutawaatir - https://sunnah.com/ibnmajah:887

234- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Alī 'Ibn 'Abī Ṭālib said: "The Prophet, ﷺ, forbade me to wear qassi (silk), to wear saffron dye (red), to wear golden rings and to recite the Quran during bowing and prostration”.

Ahad - https://sunnah.com/tirmidhi:1737

235- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "When the Imām pronounces: ‘Allah listens to those who praise him’, those who are behind him must say: ‘Our Lord, to You is the praise’. He who pronounces these words at the same time as the pronunciation of the angels, will obtain absolution for all previous sins”. 'Abū Hurayra mentioned: Thus, I heard the Prophet, ﷺ, say this.

Ahad - https://sunnah.com/bukhari:3228

236- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he heard that the Prophet, ﷺ, once presided over his companions in prayer. When he finished, he said to them: “Who had spoken just now saying: ‘Our Lord, to You the praise, much praise, pure and blessed!". A companion said: “It is I, O Prophet.” So the Prophet, ﷺ, said: "I have just seen more than thirty angels hurrying, each one wanted to be the first to transcribe it".

Mutawaatir - https://sunnah.com/abudawud:770

237- 'Abū 'Ubayda reported being informed that 'Abū Sa'īd Al-Khidrī said: “I saw as if I was under a tree, reciting Surah Sad and the Qur’an. Then when I reached the prostration, the tree prostrated, then said: ‘My Lord, reward me for it, remove my burden, provide me with gratitude, and accept it from me as You accepted the prostration of Your servant David.’” Abu Saeed said: “So I informed the Prophet, ﷺ, of that”, and he said: “It is necessary for us, more than the tree, to prostrate.” Then the Messenger of God, ﷺ, recited “Saad” and prostrated and said these words.

Mutawaatir - https://sunnah.com/tirmidhi:3424

## 40) “Prayer while sitting and greetings”

238- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "The prayer that one of you performs in a seated manner, is half of what he does while standing”.

Mutawaatir - https://sunnah.com/nasai:1660

239- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ā'isha, wife of the Prophet, ﷺ, said: "I have never seen the Prophet, ﷺ, pray the night prayer while seated” .

Ahad - ibadi only

240- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that Ḥafṣa, wife of the Prophet, ﷺ, said: "I have never seen the Prophet, ﷺ, perform his prayer while seated. Until the year before his death, I saw him then, praying while sitting down and reciting a sura. He chanted it so slowly that it seemed longer than it really is”.

Mutawaatir - https://sunnah.com/nasai:1649

241- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, forbade the person praying to lie down during his prayer like a dog, or to peck like a rooster, or to turn around like a fox, or to sit like a monkey.

Al-Rabi’ said: The if’aa of a dog is to spread out its arms without raising them, and the qu’ood of a monkey is to sit on its heels and raise its feet. Whoever does any of these four things must repeat the prayer.

Mutawaatir - https://hadithunlocked.com/ahmad:8106 https://sunnah.com/abudawud:862

242- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "Greetings" are words that the Prophet, ﷺ, made his Companions learn. The greetings (at tahiyyat) mean that "Sovereignty belongs only to Allah".

Mutawaatir - https://sunnah.com/nasai:1167

243- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: "The Prophet, ﷺ, fell from his back on his horse and grazed his side right. He prayed while sitting. We prayed behind him sitting too. After that, he said: 'The Imām is instituted so that one follows him , if he prays standing, pray standing if he prays sitting, pray seated likewise.' When he says: "Allah listens to those who praise him", say: "Our Lord, to you the praise! "."

Jābir said: this is valid only in the case of a righteous Imām.

Mutawaatir - https://sunnah.com/abudawud:602 https://sunnah.com/muslim:417

## 41) "Passing in front of someone praying"

244- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "If the one who passes in front of the one praying knew what (sin) is upon him, he would standstill until the Day of Resurrection."

Mutawaatir - https://sunnah.com/ibnmajah:946 (stand 100 years)

245- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "If the one who passes in front of the one praying knew what (sin) is upon him, he would prefer to stop for forty than pass in front of him".

Jābir says: some said it is "forty years", others said "forty months"; while others still said "forty days" .

Mutawaatir - https://sunnah.com/abudawud:701

246- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "When one of you is praying, he should not let anyone pass in front of him, and he should prevent him as much as he can. If he refuses, then he should fight him, for he is nothing but a devil."

Mutawaatir - https://sunnah.com/ibnmajah:955

247- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha said: "I used to sleep in front of the Messenger of God, ﷺ, and my feet were in his direction of prayer. When he prostrates, he nudges me, and when he stands, I spread them out. In those days we didn't have lamps in our rooms."

Jābir says: a prohibition was stipulated in another version according to which: "The man must not stand facing an animal, while praying".

Ahad - https://sunnah.com/mishkat:786 ibadi only

248- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: Shortly before the age of puberty, I once rode a donkey. I advanced among the faithful that the Prophet, ﷺ, presided in prayer in place of Mina. I then passed, in front of a row of the faithful, I descended. I sent the donkey to graze and took my place in the row. Nobody reproached me.

Ahad - https://sunnah.com/bukhari:76

## 42) “Distraction, forgetfulness in Prayer”

249- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: “When one of you stands to pray, Satan comes to him and confuses his prayer until he does not know how much he has prayed. So if one of you finds that, let him prostrate twice while sitting.

Mutawaatir - https://sunnah.com/abudawud:1030 https://sunnah.com/tirmidhi:396

250- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: "When the call to prayer was made, Satan move away making noise so as not to hear this call. When the call is over, Satan returns, then he goes away again to listen to the final call to prayer (Al-Iqāma) at the end of which, he immediately returns. He then tries to disturb the faithful in his prayer by suggesting that he think about such and such a thing, so that he no longer knows where he is in his prayer”.

Ahad - https://sunnah.com/abudawud:516

251- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that one day the Prophet, ﷺ, made only two prostrations. He was asked: “O Prophet, ﷺ, has this prayer been cut short?” Immediately, he stood up, prayed the other two Rak'āt, made the final salutation, then prostrated himself twice.

Mutawaatir - https://sunnah.com/nasai:1227

252- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "When the prayer is called and the evening meal is ready, then start with the evening meal before the night prayer (isha), so you will not be distracted by the food”.

Mutawaatir - https://sunnah.com/bukhari:673 5465, https://sunnah.com/nasai:853

253- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ā'isha, that the Prophet, ﷺ, said: “If one of you feels drowsy during prayer, let him lie down until sleep leaves him, for if one of you prays while he is drowsy, he might curse himself instead of asking for God’s forgiveness.”

Mutawaatir - https://sunnah.com/bukhari:213, https://sunnah.com/nasai:615

## 43) “Combining prayers”

254- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, combined the noon prayer with the afternoon prayer, then the sunset prayer with the last that of the 'Ishā'. However, there was no imminent danger. He was not on a journey, And there was neither rain nor clouds.

Ahad - https://sunnah.com/abudawud:1210 (different reasons), https://sunnah.com/nasai:602

255- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that Mu'āẓ 'Ibn Jabal said: "We took part, in the expedition of Tabūk, alongside the Prophet, ﷺ. He then gathered together the midday and afternoon prayers (Ḍuhr and ‘Aṣr). He did the same for those of sunset (Al-Maghrib) and evening (Al-‘Ishā’)”. Mu‘āẓ said: “One day the Prophet delayed the noon prayer. Then he showed up and did it

with the afternoon one and went home. When he returned, he paired the sunset prayer and the evening prayer together."

Mutawaatir - https://sunnah.com/muslim:705c

256- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that the companion of the Prophet, ﷺ, 'Abū Al-'Anṣārī said: "I prayed with the Messenger of God, ﷺ, during the Farewell Pilgrimage, the Maghrib and Isha prayers together in Muzdalifah."

Mutawaatir - https://sunnah.com/abudawud:1926

## 44) – "Merits of mosqueX in general and of the special merit of the mosque of the Prophet ﷺ, in Medina"

257- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The prayer of one among you, in my mosque here, which means the mosque of Medina, is worth more than a thousand prayers in any other mosque, with the exception of the sacred mosque".

Mutawaatir - https://sunnah.com/ibnmajah:1405

258- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that when asked about dry ablution, the Prophet, ﷺ, replied "All the earth has been given to me as an place of prostration and the earth is a means of purification to me".

This Ḥadīth 169 is quoted above, in the chapter relating to ablutions.

Mutawaatir - https://sunnah.com/abudawud:489

259- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There is no prayer for the neighbor of the mosque than in the mosque". Ar-Rabīʿ said: He means by that - and God knows best, the virtue of his prayer in the mosque compared to his prayer in his house. Whoever prays in his house, his prayer is permissible according to the consensus of the scholars.

Mutawaatir - https://hadithunlocked.com/bayhaqi:4943 (the neighbor is the one who hears the caller)

260- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Allah will protect with His shade seven kinds of people , the day when there will be no shelter except with him".

This Ḥadīth ibadi 49 is quoted in full above, in the chapter relating to the government (wilaya).

Mutawaatir - https://sunnah.com/bukhari:6806

261- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, that the Prophet, ﷺ, said: "When any of you enters the mosque, let him make a prayer of two Rak'āt before sitting there".

Mutawaatir - https://sunnah.com/bukhari:444

262- Abū 'Ubayda narrated from Jābir that 'Ā'ïsha said: "If the Prophet, ﷺ, had known what women were doing, he would have forbidden them to frequent the mosques as was the case with the Israelite women".

Ar-Rabī‘ said: This is due to the perfume that women put on when going to the mosque, which distracts the faithful in their prayers .

Mutawaatir - https://sunnah.com/bukhari:869

263- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The mosque must be kept free from defilement by three things: that calling in search of a lost object, or that a path is built in them, or that there is a market in them." 'Ibn 'Abbās said: there is no harm in calling in search of a lost object, at the entrances of the mosque.

Ahad - ibadi only

264- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, once noticed a spitting on the Qibla wall. He rubbed it then addressed the faithful by saying to them: "When one of you is praying, he should avoid spitting in front of him because in prayer, the faithful is facing Allah".

Mutawaatir - https://sunnah.com/bukhari:406 ibadi 265

265- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'ïsha, may Allah be pleased with her, said: "The Prophet, ﷺ, saw, a day, a spit on the wall of the "Qibla"...

Mutawaatir - https://sunnah.com/bukhari:406 ibadi 264

266- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that a Bedouin was said to have urinated in the mosque. The Prophet, ﷺ, ordered to pour water above.

Mutawaatir - https://sunnah.com/bukhari:6025

267- Abū ‘Ubayda reported, from Ja‘far ’Ibn As-Sammāk, from ‘Abbād ’Ibn Tamīm, after his uncle, whom he saw one day, the Prophet, ﷺ, lying in the mosque with one leg on the other .

Mutawaatir - https://sunnah.com/adab:1165

268- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "When the Prophet, ﷺ, was in retreat spiritual ('I'tikāf) in the mosque, he put his head close to me. So I combed his hair. He only entered his home to satisfy a natural need."

Ahad - https://sunnah.com/abudawud:2467

## 45) – “Recommended clothingX for prayer”

269- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that Abū Hurayra said: The Prophet, ﷺ, was asked about the prayer made while being covered with one veil. The Prophet, ﷺ, said: “Does each of you have two garments?”

Ahad - https://sunnah.com/bukhari:358

270- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, that the Prophet, ﷺ, prayed in the apartment of 'Um Salama , while wearing a single garment which he placed the end on the shoulders from what I have been told. Allah knows best.

Mutawaatir - https://sunnah.com/bukhari:356

271- Ar-Rabī' reported, according to 'Ubāda 'Ibn Aṣ-Ṣāmit, that one day the Prophet, ﷺ, presented himself to us, dressed in a Shams cloak in wool and whose sleeves were very narrow. He prayed wearing nothing but this tunic .

Mutawaatir - https://sunnah.com/mishkat:4305

272- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'ïsha, the Mother of the Believers, may Allah be pleased with her, said: "'Abū Juhaym 'Ibn Ḥuẓayfa offered to the Prophet, ﷺ, a Shams cloak. He wore it and attended the prayer. Afterwards, he said to 'Ā'isha: "Return this robe to 'Abū Juhaym because I looked at its markings during the prayer which almost distracted me". Ar-Rabī‘ says: Al-Khamīṣa is a thick robe made of wool or cotton. It contains a silk flag.

Mutawaatir - https://sunnah.com/malik/3/73

273- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that Jābir 'Ibn 'Abd Allah said: The Prophet, ﷺ, forbade any faithful to eat with the left hand, to walk wearing only one foot and to roll up one's garment in the manner called: Ṣammā' or Iḥtibā', when wearing one garment.

Ar-Rabī‘ says: Aṣ-Ṣammā’ consists of putting on a very loose garment whose sides are thrown over the left shoulder, thus uncovering the private parts. As for Al-'Iḥtibā', it consists of picking up the sides of the veil, rolling them up and holding them behind the back by passing them over one shoulder. This reveals the private parts of his body.

Mutawaatir - https://sunnah.com/abudawud:3776 https://sunnah.com/tirmidhi:1774 https://sunnah.com/bukhari:2145

274- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, having seen, one day, a tunic of striped silk fabric , on sale in front of the mosque, said to the Prophet , ﷺ: “if you buy this tunic to wear it on the day of Friday and when you receive the delegations?” The Prophet, ﷺ, replied: "This kind of tunic is intended for those who will be losers in the hereafter." Subsequently, the Prophet, ﷺ, received as a gift, similar tunics. He then sent one to 'Umar, may Allah be pleased with him. ‘Umar wondered. He said: “How do you want me to wear

this tunic, after hearing what you said about it?" The Prophet, ﷺ, said to him: "I gave it to you, not for you to wear". 'Umar gave this tunic, finally, to an unfaithful brother he had in Makkah.

Mutawaatir - https://sunnah.com/muslim:2068a

275- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī heard the Prophet, ﷺ, say: "The garment of the faithful should not come down to the above half of the legs. He is even allowed to reach his ankles, What goes below is in hell". He repeated this three times. He added: "Allah will not pay any regard to the one who leaves his garment hanging out of showing off" .

Mutawaatir - https://sunnah.com/bukhari:5787 5788

276- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that when the Prophet, ﷺ, referred to the subject of Izār, 'Um Salama said: What about the woman, Prophet? The Prophet, ﷺ, said: "She can uncover a span". She said: But the Izār will not hold on her like this. The Prophet, ﷺ, said: "It will then be a cubit and no more".

Mutawaatir - https://sunnah.com/abudawud:4119

277- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that 'Ā'isha, may Allah be pleased with him, bought a cushion with drawings of animals . When the Prophet, ﷺ, saw this. He stopped at the doorstep and refrained from entering. When 'Ā'isha noticed an apparent repugnance on the face of the Prophet, ﷺ, she said: "O Prophet, ﷺ, I repent to Allah and His Prophet. What mistake did I make?" The Prophet, ﷺ, said: "Where does this cushion come from?". She says I bought it for you to use as your seat and pillow. The Prophet, ﷺ said: "The Users of these images will be condemned to hell because of their drawing on the day of resurrection. They will be required to bring these creations to life." He then added: "Angels never enter a house where there are images."

Mutawaatir - https://sunnah.com/nasai:5361 https://sunnah.com/muslim:2108a

278- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Allah does not look, on the Day of Resurrection, the man who dragged his clothes out of showing off"

Mutawaatir - https://sunnah.com/ibnmajah:3569

279- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he said: It reached me that Abu Talha al-Ansari was ill, and some people came to visit him. He ordered a man to remove a shirt from under him, and it was said to him: "Why did you remove it, O Abu Talha?" He said: "Because it contains images, and the Messenger of God, ﷺ, said what you have already known." A man among them said: Did he not say: "Except what was a pattern on a garment?" He said: Yes, but it is for my peace of mind, and I am more cautious about sin.

Mutawaatir - https://sunnah.com/nasai:5349

280- Abū 'Ubayda narrated, that Jābir 'Ibn 'Abd Allah, said: "During the raid of tribe Anmār, I was resting once under a tree, I saw the Prophet, ﷺ, walk towards us." He says: "I invited him to come and rest

under the shade. He responded to my invitation. So, I went to get a bag that contained small cucumbers. I broke the bag and served the Prophet, ﷺ, who said to me: 'Where does this come from?' I said: 'We brought it with us from Medina.' Jābir said: 'One of our companions was tending our mounts. I gave him his groceries and he went to do his job. He then wore two worn Burdas.' Seeing him thus, the Prophet, ﷺ, said to me: 'Has he two clothes other than these two?' I answer him: 'he has in his bag two clothes that I had given him'. The Prophet, ﷺ, said: 'Call him, and tell him to wear them. So I called him and he put them on, then he turned and went. The Messenger of Allah, ﷺ, said: 'May Allah strike his neck. Is this not good for him?!' The man heard him and said: 'O Messenger of Allah, in the cause of Allah.' He said: 'Yes, in the cause of Allah.' Jabir said: So the man was killed in the way of Allah."

Ar-Rabī' reported that 'Abū 'Ubayda said: This Ḥadīth constitutes an indication and a recommendation from the Prophet, ﷺ, to the faithful to adorn themselves with presentable clothes" .

Mutawaatir - https://sunnah.com/malik/48/1

## 46) – "The FridayX prayer and the virtues of this day"

281- Abū 'Ubayda narrated that the Prophet, ﷺ, said: "We who are the last, shall be the first and the foremost on the Day of Resurrection. However, they were given the Book before us, and we were given it after them. This is their day about which they differed, so God guided us to it, and the people will follow us in it. The Jews tomorrow, and the Christians the day after tomorrow."

Mutawaatir - https://sunnah.com/muslim:855a

282- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Hurayra said: "I went one day to the mountain. I met ka'b al ahbar. I sat down with him. He then related to me about the Torah and I related to him about the Prophet, ﷺ. I told him among other things, that the Prophet, ﷺ, said: 'The best day on which the sun has risen is Friday. On this day God created Adam, peace be upon him, and on this day he was cast down, and on this day God accepted his repentance, and on this day he died, and on this day the Hour will come, and there is no creature but it is on the lookout for the last hour from dawn until dusk except for the jinn and mankind, and on this day is a time at which no muslim will ask for anything from God with Him giving it to him.' Ka'b asked: 'That is one day once every year?' I said: 'Rather, every Friday.' So Ka'b read the Torah and he confirmed the Messenger of God, ﷺ, spoke the truth.

Jabir said: It is the last friday hour, and I was also informed about it from Abdullah bin Salam.

Ahad - https://sunnah.com/nasai:1430

283- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: "Referring to the day of Friday, the Prophet, ﷺ, said: 'There is a time in it when a Muslim servant does not encounter it while he is standing, praying, and asking God for something, but He will give it to him.' The Prophet, may he be blessed and greeted, waved his hand to show that this moment is very brief."

Mutawaatir - https://sunnah.com/ibnmajah:1139

284- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, may Allah be pleased with her, that the Prophet, ﷺ, said: "The Friday, the ghusl is obligatory for every faithful who has reached puberty".

Mutawaatir - https://sunnah.com/abudawud:342 ibadi 285

285- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Saʿīd Al-Khidrī, that the Prophet, ﷺ, said: "The ghusl is obligatory, Friday for all who reach puberty".

Mutawaatir - https://sunnah.com/abudawud:342 ibadi 284

286- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Abū Hurayra and 'Abū Saʿīd AL Khidrī, that the Prophet, ﷺ, said: ""Whoever performs a ghusl on Friday as for major ritual impurity, then goes out (to the mosque), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a horned sheep. Whoever goes in the fourth hour, It is as if he has sacrificed a chicken, and whoever goes in the fifth hour, it is as if he has sacrificed an egg. So when the Imam comes out, the angels are present to listen to the mention of Allah."

Ar-Rabīʿ said: it is not actually hours, but rather the merit which separates the first moment from the last.

Ahad - https://sunnah.com/muslim:850a

287- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, that the latter frequented Companions of the Prophet, ﷺ, who reported that: He, ﷺ, recited, the Friday surah "Did the story about the overwhelming come to you" (overwhelming- Al-Ghāshiya, 89). I also heard him reciting "Exalt the name of your Lord the Most High. (Surah the Most High - Al-Aʿlā, 88)" .

Mutawaatir - https://sunnah.com/abudawud:1125 https://sunnah.com/ibnmajah:1120

## 47) – "On the virtue of prayer and khushuu' (humility) "

288- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, the mother of the Believers, may Allah be pleased with her, may the Prophet, ﷺ, said, "Everything has a foundation. The foundation of religion is prayer, and that of prayer, humility. Now, the best among you, for Allah, is the one who is the most pious (taqwa)" .

Ahad - ibadi only

289- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Do you see me facing the Qiblah? By God, your humility and your bowing are not hidden from me, and I see you from behind my back".

Mutawaatir - https://sunnah.com/bukhari:742

290- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, may Allah be pleased with her, that the Prophet, ﷺ, said: "When if a devotee intends to get up to pray during the night and does not wake up because he is carried away by sleep, Allah grants him, all the same, the reward of prayer. His sleep is then conceived as a gift from Allah".

Mutawaatir - https://sunnah.com/nasai:1787

291- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The angels pray on one among you that he remains at the place where he makes his prayer and that he does not break his ritual purity. They say : Lord grant him forgiveness, Lord grant him Mercy".

Mutawaatir - https://sunnah.com/ahmad:1219 https://sunnah.com/ibnmajah:799

292- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra,, the Prophet, ﷺ, said: "The angels follow one another with you, some during the night, others during the day. They gather at the dawn prayer. Those who spent the night among you go back to Heaven. While being best informed, their Lord asks them: How did you leave my servants. The angels answer him that they are praying when we left them and also when we joined them".

Ahad - https://sunnah.com/bukhari:555

293- 'Abū 'Ubayda reported being informed, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Each of you is considered in prayer as long as he is waiting for the prayer and nothing but the prayer is preventing him from returning home".

Ahad - https://sunnah.com/bukhari:659

294- Abū 'Ubayda reported being informed that the Prophet, ﷺ, said: "Pray and you will have success; give legal alms (Zakāt), you will have bliss; fast, you will have good health; travel, you enrich yourself".

Mutawaatir - https://hadithunlocked.com/suyuti:3659a ibadi only

295- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "If the faithful knew what (reward) was in the prayer at the first row, and they could find no other way to do it except by drawing lots, they would draw lots. If they knew what merit there is in coming early to perform the forenoon prayer, they would race to it. If, finally, they knew what merit there is in the evening prayer and in that of the dawn, they would come to them even if they had to crawl".

Ahad - https://sunnah.com/bukhari:615 (includes adhan)

## 48) – "Prayer, Mosque"

296- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "It is forbidden to pray in the graveyard, or the place of slaughter, or the place where camels rest, and in the middle of the road".

Mutawaatir - https://sunnah.com/tirmidhi:346 (7 places, garbage dump, the bathroom, above the ka'bah)

297- Abū Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: The Prophet, ﷺ, forbade praying while carrying objects made of ank and shabah. ar rabi' said ank is pewter (tin) and shabah is red brass (copper).

Ahad - ibadi only

298- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There is no prayer after that of the afternoon until the moment when the sun sets completely, and there is no prayer after that of dawn until the moment when the sun rises completely".

Mutawaatir - https://sunnah.com/muslim:827

299- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "None of you should pray at sunrise or at sunset'.

Mutawaatir - https://sunnah.com/bukhari:585 1629

300- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: 'None of you should pray while holding in urine'.

Mutawaatir - https://hadithunlocked.com/ahmad:24449 https://hadithunlocked.com/tabarani:17220

301- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "The Prophet, ﷺ, forbade the faithful to pray while having an urgent natural need".

Mutawaatir - https://hadithunlocked.com/ahmad:24449 https://hadithunlocked.com/tabarani:17220

302- 'Abū 'Ubayda narrated, from Jābir ' 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "None of you pray in tying back braids of hair" .

Mutawaatir - https://hadithunlocked.com/ahmad:27184

303- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās, said: "We pray with the Prophet, ﷺ. However, we have never seen him pronounce the invocation of the Qunūt in prayer".

Mutawaatir - https://sunnah.com/nasai:1080

304- 'Abū Ubayda said: "I heard that 'Ibn 'Umar was not in favor of invoking Qunūt in prayer. He had never done it and he considered it an innovation".

Mutawaatir - https://sunnah.com/nasai:1080

305- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "No faith for him who does not prayer…". ibadi 92

Mutawaatir - https://hadithunlocked.com/tabarani:5459 (much longer wording, worth reading)

306- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Nothing separates the servant from disbelief, except the abandonment of prayer".

Mutawaatir - https://sunnah.com/tirmidhi:2619

307- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Whoever misses the afternoon prayer, it is as if he lost his family and his property". Ar-Rabī' pointed out that the verb "Watara" means "it was taken away" or "it was reduced".

Mutawaatir - https://sunnah.com/muslim:626a

## CHAPTER: FASTING FastX

## 49) "Fasting in the month of Ramadan while traveling"

308- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "The Prophet, may Allah the bless and greet him, traveled to Mecca, during the Ramadhān, during the year of the conquest. He did the fast until Al-Kadīd where he broke it. The people did as well conforming to the most recent acts of the Prophet, ﷺ."

Mutawaatir - https://hadithunlocked.com/ahmad:16601 ibadi 309

309- 'Abū 'Ubayda reported, according to Jābir 'Ibn Zayd, that he heard several Companions of the Prophet, ﷺ, say: "During the conquest of Mecca, in the month of Ramadhān, the Prophet, ﷺ, ordered the faithful to break the fast by telling them: 'You will have to dispose of all your forces to face the enemy'. As for him, he continued his fast." Jābir said: 'We have seen him pour water on the head from heat or thirst. It was said to him: "O Prophet, the faithful have fasted. They followed your example." He said: "When he arrived at AL Kadīd , he had asked for a cup of water and he drank, breaking his fast. The people did the same."

Mutawaatir - https://hadithunlocked.com/ahmad:16601 ibadi 308

310- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: "We went on a journey in the company of the Prophet, ﷺ. Some of us have fasted while others have abstained. The one who fasted did not blame the one who broke it and the one who broke the fast did not reproach the one who fasted."

Mutawaatir - https://hadithunlocked.com/ahmad:11413

## 50) – “Fasting on the day of AshuraX, supererogatory fasts and the day of ArafaX”

311- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Whoever fasts on the day of Ashura, it is worth an atonement of sins for sixty months and the equivalent of the freeing of ten believing slaves of the descendants of Ismā'īl, may Allah be pleased with him”.

Ahad - ibadi only

312- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the Mother of the Believers, may Allah be pleased with her, said: “In pre-Islamic times the Quraysh did the fast on the day of 'Āshūrā'. The Prophet, ﷺ, fasted on this day at this time. When he arrived in Medina, he continued to do so and ordered to practice this fast. When the Ramadan fast was prescribed, the ‘Āshūrā’ fast was abandoned. From then on, fasting on that day became optional. However, the reward is great for the one who observes it”.

Mutawaatir - https://hadithunlocked.com/ahmad:15477

313- Abū 'Ubayda reported that Jābir 'Ibn Zayd said: I was informed that when Mu'āwiya 'Ibn Abī-Sufyān arrived from Makkah, he ascended the minbar and said: "O inhabitants of Medina! Where are your scholars? I heard the Prophet, ﷺ, say about this day: “It is not prescribed for you to fast on the day of ‘Āshūrā’. As for me, I fast. So you can fast or not fast according to your will. Only, it should be known that this fast procures a great reward and a generous recompense” .

Mutawaatir - https://sunnah.com/bukhari:2003

314- Abū 'Ubayda narrated, that Jābir 'Ibn Zayd, according to 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Whoever fasts three days every month, it is as if he fasted the entire year”.

Mutawaatir - https://hadithunlocked.com/ahmad:16249

315- Ar-Rabī' 'Ibn Ḥabīb narrated from 'Abū 'Ayyūb Al-'Anṣārī that the Prophet, ﷺ, said: "Whoever fasts in Ramadhān followed by six days of fasting in the month of Shawwāl, it is as if he fasted the entire year”.

Mutawaatir - https://hadithunlocked.com/nasai-kubra:2873

316- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the Mother of the Believers, may Allah be pleased with her, said: "It happens to the Prophet, ﷺ, to practice fasting incessantly to the point where it was believed that he would not stop doing it. Then, he forsook him for so long that it was believed that he would no longer fast. However, I have never seen him fasting for an entire month except Ramadhan; the month when he fasted the most was Sha'bān”.

Mutawaatir - https://sunnah.com/bukhari:1971

317- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Sa'īd al-Khidrī said: “Some people argued among themselves in the presence of 'Um Al-Fadhl Bint Al-Ḥārith, who is the mother of 'Abd Allah 'Ibn 'Abbās, about the fasting of the Prophet, ﷺ, on the day of 'Arafa. Some believed he was fasting, others argued the opposite. 'Abū Sa'īd said: 'Um Al-Fadhl sent him a cup of milk, while standing on the back of a camel, that he drank it ” .

Mutawaatir - https://sunnah.com/abudawud:2441

## 51) – “Of what breaks the fast and of the times fixed for the breaking of the fast and for the meal at the end of the night (Suḥūr)”

318- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, said: "Whoever becomes ritually impure in the morning has broken his fast".

Contrary Mutawaatir - https://hadithunlocked.com/nasai-kubra:2974 https://sunnah.com/abudawud:2389 https://sunnah.com/muslim:1109a

319- Ar-Rabī' quoted from 'Abū 'Ubayda that 'Urwa 'Ibn Al-Zubayr Al-Ḥasan Al-Baṣrī, 'Ibrāhīm An-Nukha'ī as well as a group of companions of the Prophet, ﷺ, said: “Whoever becomes ritually impure in the morning has broken his fast.” and not upon him atonement.

Contrary Mutawaatir - https://hadithunlocked.com/nasai-kubra:2974 , https://sunnah.com/abudawud:2389 https://sunnah.com/muslim:1109a

320- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: "A man broke the fast of Ramadhān in the time of the Prophet, ﷺ. The Prophet, ﷺ, ordered him to free a slave, to fast for two consecutive months, or to feed sixty poor people, according to his abilities.”

Mutawaatir - https://hadithunlocked.com/tabarani:6329

321- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “Backbiting breaks the fast and invalidates ablution.”

Ahad - ibadi only

322- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he asked Aisha: “Did the messenger may Allah be pleased with him, kiss while he was fasting?” She said: “He would do that to us and laugh.”

Mutawaatir - https://hadithunlocked.com/ahmad:26500

323- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "If you hear Bilāl, eat. But, as soon as you hear 'Ibn 'Um Maktūm, stop eating." Meaning in the month of Ramadhān.

Mutawaatir - https://sunnah.com/bukhari:2656

324- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "My nation will continue to be good as long as they hasten to break the fast and delay the Suḥūr".

Mutawaatir - https://hadithunlocked.com/ahmad:23534

## 52) – "The Night of Destiny"

325- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "I was shown this night until two men from among you quarreled, then it was taken away (I was made to forget the exact date). So seek it on the ninth, seventh and fifth nights". Ar-Rabī' clarified that "quarreled" means "argued"

Mutawaatir - https://sunnah.com/bukhari:49

326- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī, said: "The Prophet, ﷺ, used to perform itikaf in the middle ten days of Ramadan. When it was the twenty-first day, on the eve of which he used to leave his itikaf, he said: 'Let those who have made the itikaf with me continue to do so during the ten days. For, I saw the night of destiny. But, I was then made to forget its precise date. I saw myself prostrating this night, in the mud and in the water. So seek it in the odd days of the last ten".

Mutawaatir - https://sunnah.com/bukhari:2018 (21st night),
https://hadithunlocked.com/tabarani:14000 (23rd night)

## 53) - "On the prohibition of fasting on the days of the two feasts and on the day of doubt"

327- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "In the month of Ramadhān, do not fast until you see the crescent moon, and do not break your fast until you see it. If vision is obstructed by clouds then make a guess." In another version, he said: "Complete the number of thirty days" .

Mutawaatir - https://sunnah.com/abudawud:2326

328- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, forbade fasting on the day when there is doubt. It is the last day of the month of Sha'bān, the day of the feast of breaking the fast and that of the feast of sacrifice. He has, in fact, said: "Whoever fasts these two days, has committed a sin" .

Mutawaatir -https://hadithunlocked.com/ahmad:163 https://sunnah.com/nasai:2189

329- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, led the prayer of the people on the day of Eid. Then he made the sermon. He said to the devotees: "The Prophet, ﷺ, forbade fasting on these two festivals. The first being that of breaking the fast, and the second is that where you eat the flesh of your sacrifices".

Mutawaatir - https://sunnah.com/ibnmajah:1721

330- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "The Prophet, ﷺ, forbade the faithful to fast continuously for one day and one night . He also forbade the killing of the yellow one (see-see patridge) and the shrike".

Mutawaatir - https://sunnah.com/bukhari:1922 https://sunnah.com/abudawud:5267

## 54) – "Virtues of RamadanX"

331- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra that the Prophet, ﷺ, said: "He who fasts Ramadhān with faith and hope of retribution, will obtain the absolution for all his previous sins. If you know the virtues of Ramadhan, you will wish it lasted the whole year".

Mutawaatir - https://sunnah.com/nasai:2191 https://quranohadith.com/sahih-ibn-khuzaymah/1886

332- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra that the Prophet, ﷺ, said: "The smell of the breath of the fasting person is more pleasing to Allah than the smell of Musk. My servant has abandoned his passions and his food for my sake. Fasting is for Me and it is up to Me to reward those who do it".

Mutawaatir - https://hadithunlocked.com/ahmad:11359

333- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There is no faith for one who does not pray, and there is no prayer for one who does not perform ablution, and there is no fasting except by refraining from what God has forbidden."

Mutawaatir - https://hadithunlocked.com/tabarani:5459 (longer wording, worth reading), ibadi only 92

334- According to the chain of transmitters going back to 'Abū Hurayra, the Prophet, ﷺ, said: "Fasting is protection. If any of you were fasting, he should not utter indecent words and quarrel. If anyone attacks or insults him, let him say to him: I am fasting".

mutawaatir - https://hadithunlocked.com/nasai-kubra:3241

## CHAPTER: Legal alms and alms

## 55) – "The minimum taxable value for ZakatX"

335- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The lands (crop) watered by rainwater, by the springs, pay one tenth; those watered by water drawn from the ground, pay half of the one-tenth".

Mutawaatir - https://sunnah.com/ibnmajah:1816

336- According to the same transmitters, the Prophet, ﷺ, said: "There is no zakat for less than five ounces of silver. (The ounce being worth forty Dirham) -; neither for what is less than twenty Mithqāl

nor for what is less than five camels nor for sheep whose number is less than forty nor for what is less than five loads of wheat".

Mutawaatir - https://sunnah.com/tirmidhi:626

337- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the Mother of the Believers, may Allah be pleased with her, said: "The Prophet, ﷺ, fixed the zakat al fitr for the free, the slave, the masculine, the feminine, the young and the old, to a Ṣā' of dates, dried fruits, wheat, barley or dried yogurt."

Mutawaatir - https://sunnah.com/tirmidhi:675

338- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "No compensation for one killed accidentally by an animal, falling in a well or in a mine. For buried treasure, one fifth is given".

Mutawaatir - https://sunnah.com/bukhari:6912

## 56) – "What is not taken as Zakat "

339- Abū 'Ubayda narrated that Jābir was informed that the Prophet, ﷺ, said to the collectors of zakat: "Do not take from the owners of cattle: a sakhla (newborn sheep suckling its mother), a rubba (nursing mother sheep), an akula (sheep or goat been fattened for meat), a fahlaa (breeding male), a sharifa (big old camel), an old animal or an injured animal".

Mutawaatir - https://sunnah.com/bukhari:1455 https://sunnah.com/ibnmajah:1805 https://sunnah.com/malik/17/26

340- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, said to his zakat collectors: "Do not take al hazarat (best food producing animal) and not al hafil (large udder female)."

Mutawaatir - https://sunnah.com/malik/17/28

341- Abū 'Ubayda narrated that the Prophet, ﷺ, forbade a man from using the worst of his wealth and giving zakat from it. He says: "The best of you in the sight of God is the one who gives the best of his wealth."

Ahad - ibadi only, quran 2v267

## 57) – "What is exempted from zakat"

342- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Al kas'ah (camels and donkeys for working), al nakhah (slaves), al jabha (horses) are exempt from zakat". Ar-Rabī' said: 'Abū 'Ubayda said: None of the above quoted is subject to zakat, unless they are for trade.

Mutawaatir - https://sunnah.com/mishkat:1813 ibadi 343

343- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "A man does not have to pay zakat on his slave or his horse."

Mutawaatir - https://sunnah.com/mishkat:1813 ibadi 342

## 58) – "Warning against withholding zakat"

344- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Whoever refuses to pay the tithe deserves the death penalty".

Ahad - ibadi only

345- Abū 'Ubayda narrated, that Jābir 'Ibn Zayd said: It has been transmitted to us that 'Abū Bakr Aṣ-Ṣiddīq, may Allah be pleased with him, said: "By Allah if they withhold from me a rope (zakat) I would fight them for it." 'Abū 'Ubayda states in this regard that: This is valid when it is a question of refusing the zakat to an Imam who deserves to collect it; Otherwise the one who refuses it must not be killed.

Mutawaatir - https://sunnah.com/nasai:3970 (more context)

346- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There is no prayer for him who refuses to tithe. He repeated it three times. And the one who transgresses in it is like the one who withholds it. Ar-Rabī' said: the one who does not respect the rules is the one who gives it to whoever does not deserve it.

Mutawaatir - https://sunnah.com/ibnmajah:1808 ibadi only

347- The Prophet, ﷺ, said: "Whoever has abundant wealth and does not pay zakat on it, his wealth will come to him on the Day of Resurrection transformed into the form of a balded-headed shuja'a (snake) with two dots above its eyes. It will take ahold of him and inflict torment on him until God judges between the creatures."

Al-Rabi' said: It means a bald snake, so that in its mouth on both sides there is a foam of poison, like two raisins in their mutual spitting, not two eyes.

Mutawaatir - https://sunnah.com/nasai:2481 https://sunnah.com/bukhari:4565

## 59) – "Charity sadaqaX"

348- Abū 'Ubayda narrated, from Jābir-Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Protect yourselves from the Fire, even if it is with half a date, for charity extinguishes the fire".

Mutawaatir - https://sunnah.com/bukhari:1417 https://sunnah.com/ibnmajah:4210

349- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "The upper hand is better than the lower hand." The upper one is the one who spends, and the lower one is the one who asks.

Mutawaatir - https://sunnah.com/muslim:1033

350- According to 'Ibn 'Abbās, the Prophet, ﷺ, said: “Give charity, for charity protects from evil and wards off bad death.”

Ar-Rabī' reports that he was informed, from 'Abū Mas'ūd Al-Anṣārī, that the Prophet, may he be blessed and greeted, said: "What a man spends to maintain his family is considered alms" .

Mutawaatir - https://sunnah.com/tirmidhi:664 https://sunnah.com/bukhari:4006 https://hadithunlocked.com/tabarani:4402

351- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Give the one who asks (beggar) even a lamb's burnt hoof".

Mutawaatir - https://sunnah.com/nasai:2565

352- Abū 'Ubayda reported, having been informed that the Prophet, ﷺ, said: "Whoever feeds a Muslim with a date, Allah will feed him with the fruits of paradise and whoever gives drink to the Muslim a sip, Allah will water him with pure and sealed wine” .

Mutawaatir - https://sunnah.com/abudawud:1682

353- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The miskeen (poor) is not the one who goes around asking people and they send him away a few mouthfuls of food or a few dates.” People said: “Who is the miskeen, Prophet?” He answered them: “The truly poor is the one who, while being in need, no one notices him to come to his aid and he does not ask charity from people.”

Ahad - https://sunnah.com/nasai:2572

354- Abū 'Ubayda reported, having been informed, according to 'Abū Hurayra, that the Prophet, ﷺ, said: "He who has spent a pair of something (in Allah’s path) will be called in paradise: “O servant of Allah, this is good”. He who is among the people of prayer will be called by the gate of prayer; and whoever is among the people of charity will be called by the gate of charity; and whoever is from the people of fasting will be called from the gate called: Al-Rayyān”. 'Abū Bakr said: “Surely, whoever is called by these gates will have nothing to fear. But would there be someone who will be called by all these gates at the same time?” “Yes,” he tells him, and “I hope you will be one of them”. Ar-Rabī‘ said: a pair means like a pair of slippers or a pair of shoes. There were no such pairs, Allah only knows .

Ahad - https://sunnah.com/nasai:2238 https://sunnah.com/bukhari:3666 (extra gate of jihad)

355- Abū 'Ubayda narrates from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: “Allah will protect with His shadow seven kinds of people, the day when there will be no shelter except with him. He quoted the Ḥadīth up to “the man who gives alms so discreetly that his left hand does not know what the right hand has given ” .

This Ḥadīth ibadi 49 is quoted in full above, in the chapter relating to the government (wilaya).

Mutawaatir - https://sunnah.com/bukhari:6806

356- Abū 'Ubayda narrates from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: "Lawful earnings lead their owners to paradise". Ar-Rabīʿ mentioned: it means leads its owner. Its meaning appears in Ḥadīth 'Abī Ṭalḥa which was quoted before .

Ahad - ibadi only

## 60) – "Of the best charity and the blessing of food"

357- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, that 'Anas 'Ibn Malik, said: "'Abū Ṭalḥa, was the richest in the field of palm trees, among all the 'Anṣār, in Medina. Bayruḥāʾ was the garden dearest to his heart. It was located opposite the mosque. The Prophet, ﷺ, often went there to drink from its pleasant water. 'Anas said: When the verse "You shall never have charity unless you give largesse out of what you treasure" (aali imran 3v92) was revealed, 'Abū Ṭalḥa said: Of all my possessions, Bayruḥā' is what I love the most. I give alms for Allah; and I hope to be rewarded for it and that it will serve me with Allah. Put it where you want O Prophet, ﷺ. The Prophet, ﷺ, said to him: "Congratulations! This property will lead its owner to paradise. I heard what you just said. And I see that you must give this garden to your close relatives". 'Abū Ṭalḥa said: I will make him Prophet. Thus, he shared the garden between his close relatives and his cousins" .

Ahad - https://sunnah.com/bukhari:1461

358- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra, that the Prophet, ﷺ, said: "Excellent charity is (gift or lend) a sheep with abundant milk, it fills one container (milk in the morning) and fills another (in the evening)". Ar-Rabīʿ said: Al-Maniha means the sheep, as for Al-Safi, it means milk abundant.

Mutawaatir - https://sunnah.com/bukhari:2631 https://sunnah.com/adab:69 https://sunnah.com/mishkat:1917

359- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that 'Abū Ṭalḥa said to 'Um Sulaym: Abu Talha said to Um Sulaim, "I heard the voice of Allah's Messenger ﷺ was rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with a part of it and sent me to Allah's Messenger ﷺ. I went and found Allah's Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allah's Messenger ﷺ asked me, "Has Abu Talha sent you?" I said, "Yes", then he asked "with something to eat?", I said, "yes". Then Allah's Messenger ﷺ said to those who were with him. "Let's go" I went ahead of them (as their forerunner) and came to Abu Talha and informed him about it. Abu Talha said, "O Um Sulaim! Allah's Messenger ﷺ has come and we do not have enough food to feed them". Then Allah's Messenger ﷺ entered and said, "O Um Sulaim! What do you have?" So she brought that (barley) bread and Allah's Messenger ﷺ ordered that bread to be broken into small pieces, and then Um Sulaim squeeze a bottle of butter and seasoned the crumbs. Allah's Messenger ﷺ said some words over the food (i.e.

blessing the food). Allah's Messenger ﷺ then said, "Admit ten men." Abu Talha admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy."

Ahad - https://sunnah.com/bukhari:6688

## 61) "For whom charity and begging are hated."

360- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'ïsha, may Allah be pleased with her, that the Prophet, ﷺ, said: "Not lawful to give charity to the rich, to the healthy individual and to the one who hoards money". Ar-Rabī' said: Ẓū Al-Marratī means the normal, strong and professional individual.

Mutawaatir - https://sunnah.com/ibnmajah:1839 ibadi only

361- 'Abū 'Ubayada narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī, said: Some individuals from 'Anṣār came to ask for charity from the Prophet, ﷺ. He gave them. They asked him a second and a third time. Each time, he gave them until he had nothing more to give. There, he said to them: "Whatever good I have, I will not withhold it from you. Whoever abstains (from begging), Allah will keep abstinent. Whoever seeks sufficiency, Allah will suffice him. Whoever is patient , Allah will give him patience. Nobody has been given a blessing better and more comprehensive than patience".

Ahad - https://sunnah.com/bukhari:1469

362- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "I swear by Him who holds my soul that it is better for one of you to take a rope and carry wood on your back, rather than go and ask for charity from someone who may give or refuse".

Mutawaatir - https://sunnah.com/bukhari:1471

## 62) – "The summary of charity and giving food"

363- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "O believing women, do not consider insignificant any gift to (or from) your neighbor, even if it is a burnt sheep's hoof".

Mutawaatir - https://sunnah.com/muslim/1030 https://sunnah.com/bukhari:2566

364- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The meal for two people is enough to feed three; The one for three people is enough for four".

mutawaatir - https://sunnah.com/mishkat:4177 https://sunnah.com/ibnmajah:3255 (different numbers), https://hadithunlocked.com/tabarani:6963 (2 for 4, 4 for 8)

365- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ , said: "When the faithful see the first ripe fruit, they bring it back to the Prophet, ﷺ. He would invoke Allah to bless Medina. He then calls the youngest child and gives him the fruit".

Ahad - https://sunnah.com/muslim:1373b

366- 'Abū 'Ubayda said: I was informed that 'Ibn 'Umar narrated that the Prophet, ﷺ, said: "If any of you is invited to a banquet, let him go there".

Mutawaatir - https://sunnah.com/muslim:1430a (invited to a meal)

367- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The worst food is the food of a banquet that invited the rich and omitted the poor".

Ahad - https://sunnah.com/bukhari:5177 (extra wording)

368- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "None of you should withhold excess water to prevent the grazing". This means that an individual has a well and forbids using its water to stop grazing around the well.

Ahad - https://sunnah.com/abudawud:3473

369- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, the Prophet, ﷺ, said: "It is written on the door of paradise: The charity brings a ten fold reward and the loan brings an eighteen fold reward".

Mutawaatir - https://sunnah.com/ibnmajah:2431 (extra wording)

370- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "None of you should prevent his neighbor from fixing a beam to his own wall, because this is a right obligatory upon him".

Mutawaatir - https://sunnah.com/ibnmajah:2337

## 63) – "Rules of conduct etiquetteX during eating and drinking"

371- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The muslim eats to fill one intestine and the disbeliever eats to fill seven intestines".

Mutawaatir - https://sunnah.com/ibnmajah:3258 https://sunnah.com/bukhari:5394 (includes hypocrite)

372- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The meal of two people is enough for three..." . Ibadi 364

mutawaatir - https://sunnah.com/mishkat:4177 https://sunnah.com/ibnmajah:3255 (different numbers), https://hadithunlocked.com/tabarani:6963 (2 for 4, 4 for 8)

373- Abū 'Ubayda narrated from 'Abū Hurayra that the Prophet, ﷺ, received a guest (non-muslim) and gave the order to milk a sheep and serve him its milk. The man drank the milk until he drank the milk of seven ewes. Then in the morning he accepted islam, so the Prophet, ﷺ, gave the order to milk a sheep for him. The man drank this milk, then another, but he did not finish it. So the Prophet, ﷺ said: "Certainly, the believer eats to fill one intestine and the disbeliever to fill seven intestines" .

Ahad - https://sunnah.com/tirmidhi:1819

374- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “I and the Prophet, ﷺ, used to drink from a single cup . He would put his mouth where my mouth and drink, and I was menstruating”.

Ahad - https://sunnah.com/nasai:380

375- 'Abū 'Ubayda narrated, according to Jābir 'Ibn Zayd, that he heard the Prophet, ﷺ, say : “If a fly has falls into the vessel of one of you, immerse it completely; because one of its wings contains disease, the other the remedy. It puts the disease first and holds back the remedy” Ar-Rabīʿ said: immerse it means dip it in.

'Abū 'Ubayda reported, from Jābir 'Ibn Zayd that the above indicates that flies and anything that does not contain blood do not make what they fall into impure.

Mutawaatir - https://sunnah.com/ibnmajah:3504 ibadi only

376- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said about a cat that had touched water "She is one of those who go round among you (pet)”.

Mutawaatir - https://sunnah.com/ibnmajah:368 ibadi 161, ibadi 162

377- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Abū Saʿīd al Khidrī once went to Marwān 'Ibn Al-Ḥakam. The latter asked him: “Did you hear the Prophet, ﷺ, prohibit breathing into the vessel from which one drinks?” 'Abū Saʿīd said: “Yes.” A man said: “O Prophet, but I cannot quench my thirst by drinking in one breath.” He said to him: “Then remove the cup from your mouth and then breathe.” The man said: “But I see dirt in it.” He said to him: “Then pour it out.” Ar-Rabīʿ said: ’Abū ‘Ubayda said: One should not blow into the dish either. If it is too hot, it must be cooled.

Mutawaatir - https://hadithunlocked.com/ahmad:11203

378- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, was offered a drink. He drank while having on his right a young man and on his left some of his very old companions. The Prophet, ﷺ, said to the young man saying: “Do you allow me to serve these first? ". The young man replied: “No, by Allah, I will not allow anyone to take my right from you”. Then the Prophet, ﷺ, put the cup into his hands.

Mutawaatir - https://sunnah.com/bukhari:2605

379- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "Do not drink the water in gulps for this causes breathlessness. But drink little by little.”

Ahad - ibadi only, https://sunnah.com/muslim:2028a (3 sips)

380- Abū 'Ubayda narrates from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "The Prophet, ﷺ, was served a dish of dates kneaded with butter, he ate and he did not redo his ablutions". ibadi 113

Mutawaatir - https://sunnah.com/mishkat:325 https://sunnah.com/tirmidhi:1836

381- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn Al-Nu'mān reports that he left in the company of the Prophet, ﷺ. "Having arrived at aṣ-Ṣahbā', a low place near Khaybar, the Prophet, ﷺ, offered the afternoon prayer, then he asked for food. He only found Suwwīq . He ordered it brought to him. The Suwwīq was moistened with water. The Prophet, ﷺ, ate and we ate with him. He then got up to offer the sunset prayer. He rinsed his mouth before prayer, without performing ablutions, and we did the same".

Mutawaatir - https://sunnah.com/ibnmajah:492

382- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed from Jābir 'Ibn 'Abd Allah who said The Prophet, ﷺ, sent an expedition and gave command to 'Abū 'Ubayda 'Ibn al-Jarrāḥ, at the head of three hundred men including myself. Along the way, the food became insufficient. 'Abū 'Ubayda ordered that all the food skins of the expeditionary force be collected. It was then noticed that there was , in all, a quantity of two skins of dates as provisions. 'Abū 'Ubayda reduced our daily ration until it became a single date. There, we felt the lack hard.

Finally, we arrived at the seaside. We found a fish as big as a mountain. The troops fed on this fish for eighteen days. 'Abū 'Ubayda ordered, then, to raise on the ground two ribs of this fish, in the shape of an arc, then it is tall enough for his mount to pass below without touching them. Ar-Rabī‘ said: Al-Dharb means the mountain.

Ahad - https://sunnah.com/muslim:1935a

383- Abū 'Ubayda reported that the Prophet, ﷺ, forbade eating in the following three ways: eating from all sides of the dish by turning the surface. Taking mouthfuls larger than the mouth can hold. Making a hollow in the food to collect the seasoning.

Ahad - ibadi only

384- 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, forbade drinking while standing. It is also reported , that he drank Zamzam water while standing. 'Ibn 'Abbās said: the reference in this case is the Qur'an. Allah says: "And eat and drink" (Araf, 31). This verse admits eating and drinking while standing in any situation except the situation which the Prophet, ﷺ has prohibited.

Mutawaatir - https://hadithunlocked.com/ahmad:12871 https://sunnah.com/muslim:2025a

385- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, forbade drinking from the mouth of a waterskin. It is also reported that mouth of a waterskin was dirty and he drank from it. 'Ibn 'Abbās said: The Prophet, ﷺ, forbade this in caution of some bug inside the skin.

Mutawaatir - https://sunnah.com/bukhari:5627

386- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik, said: The Prophet, ﷺ, was offered milk mixed with water. He had on his right a Bedouin and on his left 'Abū Bakr. When he drank, he passed the rest to the Bedouin, saying: "(Priority) To the right, to the right".

Ahad - https://sunnah.com/bukhari:5619

387- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī from 'Um-Salama that the Prophet, ﷺ, said: "Whoever drinks from a vessel of gold and silver causes the fire of hell to churn in his belly".

Mutawaatir - https://sunnah.com/mishkat:4285

388- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that Khālid 'Ibn Al-Walīd Al-Makhzūmī said: "I went one day to the Prophet, that Allah bless and greet him, in Maymūna's apartment. He was then served a roast lizard. The Prophet, ﷺ, extended his hand to it. Some women who were in the house said: "Inform the Prophet, ﷺ, what he is going to eat." They say it's a lizard. So he pulled his hand away. Khalid said: "Is it prohibited O Prophet?" The Prophet, ﷺ, said: "No, but I do not like to eat it because there is none in my country". Khālid said: So I pulled it to me and ate it under the gaze of the Prophet, ﷺ."

Mutawaatir - https://sunnah.com/muslim:1948

389- Abū 'Ubayda narrated from Jābir that he was informed that 'Ibn 'Umar said: A man came to the Prophet, ﷺ. He said to him: What say you about eating the flesh of the lizard? The Prophet, ﷺ said: "I do not eat it, but I do not prohibit it either". The Ḥadīth 388 of 'Abū Ṭalḥa has already been quoted.

Mutawaatir - https://sunnah.com/muslim:1951b

390- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "It is forbidden to eat the flesh of predators with canines, and birds with talons".

Mutawaatir - https://sunnah.com/tirmidhi:1478

391- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Alī 'Ibn Abī Ṭālib, said: "The Prophet, ﷺ, on the day of Khaybar, forbade the temporary marriage (mut'a) and eating the flesh of domestic donkeys".

Mutawaatir - https://hadithunlocked.com/tabarani:16242

392- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: The Prophet, ﷺ, passed by a dead sheep which was offered to a freedwoman of Maymūna . He said, "Why don't you use the skin of this

animal?". She said: “Because he is dead.” The Prophet, ﷺ, said: “You are only forbidden to eat it. However, any hide once tanned is purified” .

Mutawaatir - ibadi 393, https://hadithunlocked.com/tabarani:18057

393- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “The Prophet, ﷺ, had commanded to use the skin of the dead animal if this skin is tanned.”

Mutawaatir - ibadi 392, https://sunnah.com/tirmidhi:1728

394- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: “The worst food is the food of a banquet that invited the rich and omitted the poor".

Ahad - https://sunnah.com/bukhari:5177 (extra wording), ibadi 367

## VOLUME 2

## CHAPTER of the Pilgrimage HajjX

## 1) – “On the obligation of pilgrimage”

395- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “The Prophet, ﷺ, took Al-Fadhl 'Ibn Al-'Abbās behind him, when a wife of Khath'am came to consult him. She started exchanging glances with Al-Fadhl. So the Prophet, ﷺ, turned Al-Fadhl's face away, to the other side. The woman said: “O Prophet, ﷺ, Hajj is prescribed when my father has reached a very old age and he cannot even stand on a mount. Can I make the pilgrimage in his place?” The Prophet, ﷺ, said: “If your father had a debt, would it be acceptable for you to pay it instead?". The woman said: “yes”. The Prophet, ﷺ, said: “The same is true for the pilgrimage ” .”

Mutawaatir - https://sunnah.com/nasai:2638 ibadi 398

396- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: The Prophet, ﷺ, did not make the pilgrimage until ten years after his emigration. He never blamed anyone of his nation for missing the pilgrimage.

Mutawaatir - https://sunnah.com/bukhari:4404 ibadi only

397- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: One day the Prophet, ﷺ, made the noon prayer, sat down and said, "Ask me about anything you desire. I will answer all your questions?” 'Al-Aqra' 'Ibn Ḥābis said: “O Prophet, are we obliged to make Hajj every year?” This question irritated the Prophet, ﷺ, to the point where he became red with anger, who said: "I swear by the One who disposes of my soul that if I answer you with the affirmation, this will become binding on you, but then you will not fulfill it and so you will fall into disbelief. Hold on, then, to this: Observe the prohibitions that I specify for you. As for what I order you to do, apply yourself to do as much as you can”.

Mutawaatir - https://sunnah.com/nasai:2619 https://hadithunlocked.com/tabarani:7671 (different wording, more context)

398- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: “A devotee came to the Prophet, ﷺ, and said to him: “O Prophet, my mother is very old and she cannot ride a camel. And I'm afraid she'll die if I strap her to the mount. Is it possible that I make the pilgrimage in his place?” The Prophet, ﷺ, replied: "yes" .”

Mutawaatir - https://sunnah.com/nasai:2643 ibadi 395

## 2) – “Landmarks that fix the beginning of the pilgrimage and the Sacred Sanctuary”

399- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: "The Prophet, ﷺ, set as a landmark to begin the Talbiya (ihram) the place says Ẓī Al-Ḥulayfa for people from Medina , Al-Juḥfa for those from Syria, Qarn for those from Najd, Yalamlam for those from Yemen and Ẓāt-'Irq for those from Irāq.

Mutawaatir - https://sunnah.com/abudawud:1737

400- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik, that having seen Mount Uḥud, the Prophet, ﷺ, said: “This is a mountain that loves us and that we love it. Lord! Ibrāhīm made Mecca holy. And I make sacred the territory (of Medina) between the two fields of stones.” Ar-Rabī‘ said: that is to say between the lava fields.

Mutawaatir - https://sunnah.com/bukhari:4422 https://sunnah.com/muslim:1361a

401- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Anas 'Ibn Mālik that the Prophet, ﷺ, said: “Mecca is sacred; Allah has declared it so. That we do not pick up found objects (only to return them to their owners); that we don't cut down the trees, that we don't hunt the game and that we don't pull out the grass that grows there”.

Al-‘Abbās, the uncle of the Prophet, ﷺ, said: “O Messenger of Allah, except the tigernut” (Al-’Idhkhir) he answers him “except the tigernut.” Ar-Rabī‘ mentioned, it means that one does not cut it and he added: Al-’Idhkhir is a plant from which we make mats and the roofs of houses.

Mutawaatir - https://sunnah.com/nasai:2892

## 3) - "From the beginning of the pilgrimage and obedience to the call of Allah ('At-Talbiya)"

402- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa' īd Al-Khudrī said: The formula of Talbiya of the Prophet, ﷺ, is as follows: "At Your service, O God, at Your service. At Your service, You have no partner. Here I am at Your disposal, to You the praise, the grace and the sovereignty. You have no

partner”. Nāfi' said: 'Ibn 'Umar added to this formula the following: “Here I am at Your disposal, ready to serve You, You hold the favors, You are the object of my aspiration and the goal of my work.”

Mutawaatir - https://sunnah.com/abudawud:1812

403- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khudrī that the Prophet, ﷺ, pronounced the Takbīr three times, at each elevation of the ground on the way, returning from a pilgrimage, an expedition, or an 'Umra . Then he said, “There is no god but Allah, Alone, without partner. To Him the sovereignty and the praise. He is omnipotent. We come back to Him. We repent to Him. We prostrate ourselves before our Lord, we worship and praise him. Allah fulfilled his promise, granted victory to his servant and He alone defeated the enemy alliance”.

Mutawaatir - https://sunnah.com/bukhari:1797

404- Abū 'Ubayda narrated from Jābir that a man came to 'Abd Allah 'Ibn 'Umar to say: "O 'Abū 'Abd 'Ar-Raḥmān, I saw you do four things that none of your companions did, to my knowledge".

He said: “What are they?” he replies: “I see that you only touch the Yamāni* corner (of Al-Ka'ba), you only wear the so-called Sabtiyya sandals, you dye your clothes yellow, and in Mecca, whereas the pilgrims put themselves in “'Iḥrām” as soon as they see the new moon, you only do it on the day of watering.” 'Ibn 'Umar said: “As for the corners (of Al-Ka'ba), I did not see the Prophet, ﷺ, touching except the Yamāni corners. I put on the "Sabtiyya" sandals, because I saw the Prophet, ﷺ, put them on. As for the color, I saw the Prophet, ﷺ, dye it yellow. That's why I like to do like him. Finally, as for the Talbiya, I did not see the Prophet, ﷺ, do it before his mount got up to set off. Ar-Rabī‘ said: “Sabtiya” sandals are hairless leather shoes .

Mutawaatir - https://sunnah.com/muslim:1187a

405- 'Abū 'Ubayda related, from Jābir 'Ibn Zayd, that Muḥammad 'Ibn 'Abī Bakr questioned 'Anas 'Ibn Malik whom he accompanied from Mina to 'Arafa, saying to him: “How did you that day and you were with the Prophet, ﷺ?” He said: “The one who chanted talbiya, received no reproach as well as the one who chanted the Takbīr.”

Ahad - https://sunnah.com/bukhari:1659

## 4) – "Of the ghusl for who is in the state of Al-''Iḥrām "

406- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “The corpse of one who dies in the state of Al-''Iḥrām should be washed with water and lote leaves”

Ahad - https://sunnah.com/nasai:1904

407- Abū 'Ubayda reported from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "When a faithful dies in the state of Al-''Iḥrām, he must be washed, then buried exclusively in the two pieces of cloth he wore in 'Iḥrām. We must neither put perfume on him nor cover his head” .

Ahad - https://sunnah.com/nasai:1904 (extra wording)

408- 'Ibn 'Abbās also reported that he diverged with Al-Miswar 'Ibn Makhrama in al-'Abwā'. He said: “the devotee, in the state of 'Iḥrām, had the right to wash his head.” Al-Miswar 'Ibn Makhrama said: “He should not wash his head.” 'Ibn 'Abbās sent a man named 'Abd Allah 'Ibn Ḥunayn to 'Abū Ayyūb Al-Anṣārī to consult him. He found him washing himself between two columns while covered with a curtain. The man greeted him. 'Abū 'Ayyūb said: “Who is there!” The man said: I am the messenger of Ibn Abbas asks you: “How does the Messenger of God, ﷺ, wash himself while he is Muhrim?” So he put his hand on the curtain and lowered it until hisis head appeared to me, then he said to a man who was pouring water on him: Pour. So he poured on his head, then he moved it with his hands, so he moved them forward and backward, he then said: This is how I saw the Prophet, ﷺ, do. Ar-Rabī‘ said: Two poles at Al-’Abwā must be in the garden of the well .

Ahad - https://sunnah.com/bukhari:1840

## 5) "What is prohibited and permitted for the pilgrim in the state of 'Iḥrām to do"

409- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī that the Prophet, ﷺ, said: "The pilgrim in the state of '' Iḥrām should not wear as clothes neither shirt nor turban nor trousers, nor hooded cloak, nor khuffayn. If he can't find sandals, let him put on khuffayn that he cuts off below the ankles”. He also said: “Let him not put on any garment that has been touched by Za‘frān or Wars (dye, perfume)” .

Mutawaatir - https://sunnah.com/bukhari/5805

410- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Ā'isha, the Prophet's wife, ﷺ, said: The Prophet, ﷺ, said: "There are five animals that the pilgrim in the state of 'Iḥrām can kill, without committing any sin: the crow, the hawk, the mouse, the scorpion and the rabid dog".

Mutawaatir - https://sunnah.com/muslim:1199b

411- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: The Prophet, ﷺ, entered the city of Makkah, when it was conquered. He wore a helmet on his head. When he took it off, an individual came and said to him: O Prophet of Allah, 'Ibn Khaṭal is clinging to the curtains of Al-Ka'ba . The Prophet, ﷺ, said: "Kill him". Jābir said: It came to me that on that day the Prophet, ﷺ, was not in the state of 'Iḥrām.

Mutawaatir - https://sunnah.com/nasai:4067 (extra context)

## 6) – “On Al-Ka‘ba, the mosque, Aṣ-Ṣafā and Al-Marwa”

412- Abū 'Ubayda reported being informed that 'Ibn 'Umar said: I asked Bilāl what the Prophet, ﷺ, had done, on the day he entered Al-Ka 'ba? He answered me: “He placed himself in such a way as to have a column on his left, two on the right and three others behind him. The temple had, then, six columns.

Then He prayed while standing three cubits away from the wall." Ar-Rabī' said: 'Abū 'Ubayda pointed out that whoever prays inside Al-Ka'ba or on its roof, will have no Qibla to orient towards.

Mutawaatir - https://sunnah.com/nasai:2914 (first hand account)

413- Abū 'Ubayda reported being informed from 'Ā'isha the Mother of Believers, may Allah be pleased with her, that the Prophet, ﷺ, said: "Do you realize that when your people (Quraysh) rebuilt Al-Ka'ba, they had not rebuilt it exactly on the foundations of 'Ibrāhīm, peace be upon him?". 'Ā'isha said : "O Prophet, why don't you rebuild it on the foundations of 'Ibrāhīm?" The Prophet, ﷺ, said: "I am concerned that your people are close to the pre islamic period ignorance (recently converted), they will not appreciate the reconstruction of Al-Ka'ba.

Ahad - https://sunnah.com/bukhari:1583

414- Abū 'Ubayda reported being informed that the Prophet, ﷺ, entered Al-Ka'ba, in the year of the capture of Mecca, and made a prayer of two Rak'āt inside.

Mutawaatir - https://sunnah.com/nasai:2914

415- Abū 'Ubayda reported that 'Ali 'Ibn Abī - Ṭālib was asked about the object of the mission which the Prophet, ﷺ, instructed him to convey to 'Abū Bakr Aṣ-Ṣiddīq during the pilgrimage which dates from Ḥajja, the year nine? He replied: "four things: that no one should circumambulate the House naked, and no one will enter Paradise except a believing soul, and no pagan will perform pilgrimage in the sanctuary after this year, and whoever has a treaty with the Prophet, ﷺ, it is valid until its term, and whoever has no treaty, then four months (of respite)."

Mutawaatir - https://sunnah.com/nasai:2958

416- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that Jābir 'Ibn 'Abd Allah said : "I saw the Prophet, ﷺ, after touching the black stone, he walk rapidly, circumambulating the first three rounds (then four rounds at normal pace).

He then proceeded to the ritual walk between 'Aṣ-Ṣafā and Al-Marwa, each time he arrived at the top of 'Aṣ-Ṣafā, he pronounced the Takbīr three times, then said: "There is absolutely no god except Allah, and for Him absolutely no partner; To Him belong the sovereignty and the praise. He makes you live and die. He is over everything Omnipotent".

He repeated the same formulas three times each time he climbed on Al-Marwa. During the descent (between the two mounds), he walks until he reaches the bottom of the valley then he runs until he comes out on it. Then he slaughtered sacrificial animal with his own hands, and the faithful did the same."

Mutawaatir - https://sunnah.com/nasai:2961 https://sunnah.com/abudawud:1805 https://sunnah.com/muslim:1264a

417- Abū 'Ubayda reported being informed that 'Urwa 'Ibn 'Az-Zubayr said: 'Um Salama, wife of the Prophet, ﷺ, said to me: “I complained to the Prophet, ﷺ, of my illness. The Prophet, ﷺ, said to me: “Make the circumambulation around of Al-Ka’ba, behind the faithful, while remaining on your mount”. I thus made the rounds, while the Prophet, ﷺ, prayed on one of the sides of the ka’ba reciting: “By the Mount! And by a transcribed Book..” (surah 52)”

Ahad - https://sunnah.com/bukhari:1633

418- Abū 'Ubayda reported, from Jābir having been informed that Jābir 'Ibn 'Abd Allah heard the Prophet, ﷺ say, while leaving the mosque, intending to go to 'Aṣ-Ṣafā: "Let us begin by what Allah began with, 2v158 indeed 'Aṣ-Ṣafā and...”

Ahad - https://sunnah.com/tirmidhi:2967

419- Abū 'Ubayda reported being informed that 'Urwa 'Ibn 'Az-Zubayr said to 'Āīsha, when he was still young: Did you notice what Allah said in the verse: “‘Aṣ-Ṣafā and Marwa are truly among the symbols of Allah. Therefore, whoever makes the great pilgrimage of the House or the lesser pilgrimage, it is no sin on him to go around these two mountains” (The Cow, 2v158). I see from this verse that there is no harm if one does not make the walk between these two places.’ 'Āīsha said: ‘No, if it were that, the verse would have been formulated as follows: He does no harm by not walking between the two places. However, this verse was revealed about the Anṣārs before their conversion to Islam. They made the pilgrimage to Manāt which was behind Qudayd. They considered, then, that it was a sin to procession between 'Aṣ-Ṣafā and Al-Marwa. Once converted to Islam, they asked the Prophet, ﷺ, about this. So, Allah, may he be blessed and exalted, revealed this verse: “‘Aṣ-Ṣafā and Al-Marwa are truly among the emblems of Allah. So whoever makes the great pilgrimage of the House or the lesser pilgrimage, no sin on him to walk between these two mountains” (The cow, 2v158).

Ar-Rabī‘ said: Manāt is a stone located at the place called Qudayd. Polytheists worshiped her before the advent of Islam.

Ahad - https://sunnah.com/abudawud:1901

420- ' 'Abū 'Ubayda narrated, from - Jābir 'Ibn Zayd, that: A fellow went to 'Abd Allah 'Ibn 'Umar and said: “O! ‘Abd Ar-Raḥmān, I saw you do four things that none of your companions did, to my knowledge...” ibadi 404

Mutawaatir - https://sunnah.com/muslim:1187a

421- Abū 'Ubayda narrated from Jābir 'Ibn Zayd saying when the Sacred House of Allah burned down because of a spark carried by the wind, some of the people said: “Allah had decreed this.” Others said: “Allah had not decreed that His House would burn down”, and from there the first disagreement about destiny occurred. Abu Ubaidah said: “It burned down on Saturday, six nights before the end of Rabi` al-Awwal in the year sixty-four.”

Ahad - ibadi only (seige of mecca 683 CE)

422- Abū ‘Ubayda reported being informed that in the year of the capture of Mecca, the Prophet, ﷺ, entered Al-Ka‘ba. There he made a prayer of two Rak'āt. Then he came out. He called on people to gather around Al-Ka'ba. He held both sides of the gate and said, “Praise be to Allah, Who fulfilled His promise, granted victory to His servant and defeated the enemy alliance by Himself. Now, what do you think and what do you believe?". People replied: “We think only good and we expect only good from you. You are a noble brother and the son of a noble brother.” The Prophet, ﷺ, said: “I say to you the same words as those of my brother Joseph (Yūsuf): Today you will not suffer any blame from me. Allah will forgive you, for he is the most merciful Allah of the merciful Allah. I declare, moreover, that any practice of paganism relative to usury, murder and property or advantages acquired by inheritance are under my feet (abolished) with the exception of custodianship of the sacred temple and supplying pilgrims with water. These are assigned to their former holder who will continue to fulfill them as before. Know, also that Allah has abolished the pride and the airs of superiority due to the ancestors, which are specific to the time of pre islamic ignorance. You all come from Adam, who himself comes from dust. One is either a faithful pious or a wretched villain. The noblest of you, with Allah, is the most pious. Beware, in the case of someone killed by a stick, whip, or accident semi-intentional murder, the blood money is one hundred camels, of which forty are pregnant. Makkah is declared sacred by Allah, may He be Exalted, until the Day of Resurrection. Its sanctity has not ceased for anyone before me and will not cease for anyone after me. Al-Ka'ba has, however, ceased to be so for me, but only for a very brief moment during the day. The Prophet, ﷺ, then made a sign of the hand to underline the brevity of this moment, then he added: "One should not hunt its (makkah) game or cut down its trees or to take the object found, unless it is to return it to the person who claims it or to pull out the grass”. Al-‘Abbās, uncle of the Prophet, ﷺ, and who is experienced, said: “except al-Idhkhīr, O Prophet? Because it is essential for tombs and roofs of houses?” The Prophet, ﷺ, was silent for a little while, then he said: “The tiger nut is excepted. It is permitted to pull it out” .

Mutawaatir - https://sunnah.com/ibnmajah:2628 (most of this event covered in the prophet’s seerah ﷺ by ibn ishaq), ibadi only

## 7) “From ‘Arafa, Muzdalifa and Minā”

423- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: “Some people argued among themselves in the presence of 'Um Al-Fadhl Bint Al-Ḥārith, who is the mother of 'Abd Allah 'Ibn 'Abbās, about the fasting of the Prophet, ﷺ, on the day of 'Arafa. Some believed he was fasting, others argued the opposite. 'Abū Sa'īd said: 'Um Al-Fadhl sent him a cup of milk, while standing on the back of a camel, that he drank it ”. Ibadi 317

Mutawaatir - https://sunnah.com/abudawud:2441

424- Abū 'Ubayda reported being informed, that 'Usāma 'Ibn Zayd said: Proceding from 'Arafa and arriving at the ravine, the Prophet, ﷺ, dismounted from his mount, urinated and performed ablutions in an unfinished manner. I said to him: “Are you going to pray?” The Prophet, ﷺ, said: "Prayer will be done further ahead". The Prophet, ﷺ, straddled his mount. Arriving at Muzdalifa, he went down again to do ablution in a complete way, this time. We called for prayer and we said the sunset prayer. Each

had his camel kneel in his place. Then the call to evening prayer was made. The Prophet, ﷺ, made it, without having separated the two prayers. Ar-Rabīʿ said: It is recommended to make a light prayer of two Rakʿāt, after that of sunset.

Ahad - https://sunnah.com/muslim:1280b

425- Abū 'Ubayda reported that when Allah, may He be exalted, gave His Prophet, ﷺ, the order to make the farewell pilgrimage, which is the Hajj of completion (precepts of islam). The Prophet, ﷺ, stood at 'Arafāt and said: “O people, time has come back to the way it was on the day God created the heavens and the earth. No month must be omitted, to change, at your discretion, the date of the months. The pilgrimage is fixed for the month of Ẓū-al-Ḥijja, until the day of the resurrection”. 'Abū 'Ubayda said: When the Prophet, ﷺ, finished his pilgrimage, he gave a sermon on 'Arafa and said: "The polytheists and the idolaters used to leave 'Arafa when the the sun was about to set as it appeared over the mountains, like the turban on the heads of men. They were leaving Muzdalifa when the sun rose and appeared above the mountain like a turban covering a man's head. We only leave 'Arafa when the sun sets and the fasting person breaks his fast. We will leave Muzdalifa, tomorrow, God willing, before sunrise. Our gudance differs from that of the polytheists and idolaters”.

Mutawaatir - https://sunnah.com/bukhari:7447 (different wording), https://sunnah.com/mishkat:2612

426- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Usāma 'Ibn Zayd was asked the following question: “What was the pace of the Prophet, ﷺ, proceding from 'Arafa, to the farewell pilgrimage?” He clarified that the Prophet, ﷺ, was going at a moderate pace, but as soon as he found enough space, he accelerated the pace.

Ahad - https://sunnah.com/bukhari:1666

427- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Abū Ayyūb Al-Anṣārī, the Companion of the Prophet, ﷺ, said: “I offered, in the company of the Prophet, ﷺ, the sunset prayer and the evening prayer together, at Muzdalifa, during the farewell pilgrimage”.

Mutawaatir - https://sunnah.com/muslim:703e

428- 'Abū 'Ubayda reported being told from 'Ibn 'Umar that the Prophet, ﷺ, said: "When you come to the place between the two mountains which are in Mina , he blew into his hand to the east. There is a valley called “Wadī Al-Surar” which contains a large tree under which there are seventy Prophets”. This means that their umbilical cords were cut there when they were born. Ar-Rabīʿ said: the valley is a big tree and Al-ʿKhshaban are two mountains which overlook Mina.

Ahad - https://sunnah.com/nasai:2995

429- 'Abū 'Ubayda narrated that the Prophet, ﷺ, allowed the camel herders to spend the nights of Mina in Makkah. They will then have to do the stoning, on the day of the Sacrifice, the day after this day then the day after, on the day of the dispersion.

Mutawaatir - https://sunnah.com/abudawud:1975

## 8) – “Of the offering, the compensation and the ransom”

430- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: Ziyād 'Ibn 'Abī Sufyān wrote to 'Ā'isha, the mother of the believers, May Allah be pleased with her. She wrote: "'Abd Allah 'Ibn 'Abbās states that he who offers a sacrifice, must refrain from anything that is forbidden to the pilgrim until his victim is sacrificed. I happen to have sent a sacrifice myself. So, write to me to tell me what should I do?" 'Ā'isha said: “It was not like 'Ibn 'Abbās said. I myself braided the garland of the victim of the Prophet, ﷺ, who passed them from his hands around the neck of the victim. He sent this victim with my father. The Prophet, ﷺ, did not forbid something that Allah had made lawful for him, until the victim had his throat slit.”

Ahad - https://sunnah.com/bukhari:1700

431- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: Ḥafṣa said to the Prophet, ﷺ: “Why have the people finished ihram after performing Umrah but you have not finished your ihram for after performing Umrah?” He said: “I have done Al-Talbīd of my hair and decorated my sacrificial animal with garlands, so I will not finish my ihram until I slaughter”. Ar-Rabīʿ said: Al-Talbīd, means that he takes a honeycomb or a dew, wraps it around his head, and covers his hair with it.”

Ahad - https://sunnah.com/bukhari:5916

432- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra that the Prophet, ﷺ, on seeing a man leading a camel-victim, said, "Get on the camel". The man said: “O Prophet, he is a victim”. The Prophet, ﷺ, said: "Get on the camel". The man said: “But he is a victim”. The Prophet, ﷺ, said: “Get on the camel, woe to you! on the second or third time.”

Mutawaatir - https://sunnah.com/nasai:2800

433- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, that Jābir 'Ibn 'Abd Allah said: “In the year of Al-Ḥudaybiyya, we sacrificed with the Prophet, ﷺ , a camel for seven people and a cow for seven people.”

Ahad - https://sunnah.com/muslim:1318a

434- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the Mother of the Believers, may Allah be pleased with her, said: “We went away with the Prophet, ﷺ, five days before the end of the month of Ẓū Al-Qi'da, only thinking of making the pilgrimage. When we arrived near Mecca, the Prophet, ﷺ, ordered those who had not brought victims, to cease the state of Al-''Iḥrām, after the circumambulation of the ka’ba and the walk of 'Aṣ-Ṣafā and Al-Marwa.” She said: “On the day of the sacrifice, beef was brought to us. She said: “Where does this meat come from?” It was then said: “The Prophet, ﷺ, slaughtered this ox on behalf of his wives”.”

Ahad - https://sunnah.com/bukhari:1720

435- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "Ka'b 'Ibn 'Ujra went away, in the company of the Prophet, ﷺ, for make the pilgrimage . The lice had bothered his head too much. So the Prophet, ﷺ, ordered him to have his hair cut and said: "Fast for three days or feed six poor people, two Mudd for each one or sacrifice a sheep. Any one of these acts is a compensation for the rite".

Mutawaatir - https://sunnah.com/bukhari:4159

## 9) – "At-Tamattu', Al-Ifrād, Al-Qirān, Al-Rukhṣa"

436- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that Sa'd 'Ibn 'Abī Waqqāṣ and Al-Dhaḥḥāk 'Ibn Qays argued about the successive fulfillment of the minor and major pilgrimages. Al-Dhaḥḥāk said: "Only he who ignores the commandments of Allah does this." Sa'd said: "What you are saying is nonsense." Al-Dhaḥḥāk said: "But, 'Umar 'Ibn Al-Khaṭṭāb had forbidden this practice." On his part, Sa'd said: "The Prophet, ﷺ, had practiced it himself and we had practiced it with him."

Ar-Rabī' said: One can perform successively the minor pilgrimage (Al'Umra) and the major pilgrimage (Al-Ḥajj). We have a choice on the matter.

Mutawaatir - https://sunnah.com/tirmidhi:824

437- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: The Prophet, ﷺ, performed the Hajj ifrad (single Hajj).

Mutawaatir - https://sunnah.com/ibnmajah:2966

438- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that 'Abd Allah 'Ibn 'Amr 'Ibn Al-'Āṣ said during the farewell Hajj : A man came and said to the Prophet, ﷺ: "O Prophet, I had my hair cut by mistake before slaughtering the victim?" The Prophet, ﷺ, said to him: "Slaughter your victim. There's nothing wrong with that." Another man also said to him: "O Prophet, I inadvertently slit the victim's throat before carrying out the stoning." The Prophet, ﷺ, said to him: "Go and do the stoning, there is no harm in that". That day, he answered every question he was asked, saying, "There's nothing wrong with that." Ar-Rabī' said: it is a concession that the Prophet, ﷺ, had exceptionally granted on that day .

Mutawaatir - https://sunnah.com/ibnmajah:3052

## 10) – "On the hunt during the state of Al-''Iḥrām"

439- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "A man offered the Prophet, ﷺ, a wild donkey at Al-'Abwā'. The Prophet, ﷺ, refused him, but seeing the disappointment on the man's face, he said to him: "I only refused him because I am in a state of Al-''Iḥrām".

Mutawaatir - https://sunnah.com/bukhari:2573

440- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: The Prophet, ﷺ, went out in the state of 'Iḥrām to go to Makkah. Arriving at the place called Al-Rawḥā', the Prophet, ﷺ, saw a wounded wild donkey. We ask the Prophet, ﷺ, what we should do to him. The Prophet, ﷺ said: "His owner will

soon join him, leave him ". Al-Buhzī, the owner of the donkey arrives. He said: ‘O Prophet, do what you will for this donkey’ ”. The Prophet, ﷺ, then ordered 'Abū Bakr to share it among the Companions. Then he resumed his journey. Arrived at 'al-'Uthāya, a locality located between Al-Ruwaytha and Al-'Araj, we found a gazelle lying in the shadow on its side, the body rolled and pierced by an arrow. The Prophet, ﷺ, ordered a man to stand near her and watch her so that no one would harm her, until we were gone. Ar-Rabī‘ said: Al-‘Aqīr wa Al-Ma‘qūr wa Al-Hāqifu fī dhil Al-Muḥtaqif. He is the one who is in a lost place. And to have said do not suspect him means: which does him no harm.

Mutawaatir - https://sunnah.com/nasai:2818

## 11) - "What a woman having her period must do during the pilgrimage"

441- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, Mother of the Believers, may Allah be pleased with her, said: “We went with the Prophet, ﷺ, to make the farewell Hajj. We made the Talbiya of the minor pilgrimage (Al-‘Umra). Then, the Prophet, ﷺ, said: "Let everyone who has a victim to offer, make the Talbiya for both the major pilgrimage and the minor pilgrimage (Al-'Umra) and let him not leave exit the state of Al-''Iḥrām until he has completed the two pilgrimages.” 'Ā'isha said: I arrived in Makkah while having my period. So, I did neither the circumambulation around Al-Ka‘ba nor the walk between ’Aṣ-Ṣafā and Al-Marwa. I went to complain to the Prophet, ﷺ, who said to me: “Untie your hair, comb your hair and do the Talbiya for the Hajj, omitting the ‘Umra”. 'Ā'isha said: I did what the Prophet, ﷺ, commanded me. When I finished the Hajj, the Prophet, ﷺ, sent me with 'Abd Ar-Raḥmān 'Ibn Abī-Bakr to 'At-Tan'īm, where I undertook my 'Umra . At 'At-Tan'īm, he said to me: “It is from here that your 'Umrah begins.” 'Ā'isha said: “those who had made the Talbiya for the 'Umra did the circumambulation around the temple and the race between 'Aṣ-Ṣafā and Al-Marwa, then discarded Al-Iḥrām and circumambulated around Al-Ka'ba again after returning from Mina to complete their pilgrimage. As for those who had made the Talbiya for the pilgrimage or they grouped between the pilgrimage and the ‘Umra, they made only one circumambulation.”

Ahad - https://sunnah.com/nasai:2764

442- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: I said to the Prophet, ﷺ: “Ṣafiyya Bint Ḥuyay has just had her period. The Prophet, ﷺ, said: “She may keep us here. But hadn't she made the circumambation around Al-Ka'ba, with you? ". I said: Yes. The Prophet, ﷺ, said: “So you can leave Mina” .”

Ahad - https://sunnah.com/abudawud:2003

443- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “When I arrived in Makkah, I was having my period. I did neither the circumambulation around Al-Ka‘ba nor the run between ’Aṣ-Ṣafā and Al-Marwa. I complained to the Prophet, ﷺ, who said to me: "Do whatever the pilgrim should do, except circumambulation around the temple, which you will do only when you become fit of purity”.”

Ahad - https://sunnah.com/nasai:2764

444- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “Ṣafiyya Bint Ḥuyay, wife of the Prophet, ﷺ, had had her period . 'Aisha informed the Prophet, ﷺ, of the situation of this woman. The Prophet, ﷺ, said to him: “Will she then hold us back? ". It is said: “She had made the circumambulation around the ka’ba. The Prophet, ﷺ, said: "In that case, she will not hold us back".”

Ahad - https://sunnah.com/abudawud:2003

445- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, Mother of the Believers, may Allah be pleased with her, said: 'Asmā' Bint 'Umays gave birth to Muḥammad 'Ibn ' Abī Bakr in the desert. 'Abū Bakr informed the Prophet, ﷺ, of this. The Prophet, ﷺ, said to him: “Command her to perform ghusl, then that she make the call for obedience to Allah (the Talbiya’).

Mutawaatir - https://sunnah.com/nasai:2663

## 12) “On the Merit of Pilgrimage and the ‘Umrah”

446- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Two individual pilgrimages ('Umra) are an absolution for all the sins committed during interval between them. As for the accepted Hajj, it has no other reward than paradise.”

Mutawaatir - https://sunnah.com/nasai:2631

447- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, may Allah be pleased with her, that the Prophet, ﷺ, said: "O Lord Bless those who cut their hair”. People said: What about those who cut their hair, Prophet? Then the Prophet, ﷺ, added: "And the same for those who cut their hair”

Mutawaatir - https://sunnah.com/ibnmajah:3043

## CHAPTER: The Holy War (Al-Jihād jihadX).

## 13) - “Of the oath of allegiance”

448- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ubāda 'Ibn 'Aṣ-Ṣāmit said: “We have sworn allegiance to the Prophet, ﷺ, pledging us to obey him, both in hardship and in ease, both when tired and when energetic, not to dispute power with those who hold it by merit, to say and observe what is right wherever we are and not fearing the blame of anyone, acting for the cause of Allah”.

Ahad - https://sunnah.com/nasai:4151

449- Abū 'Ubayda, narrated from Jābir 'Ibn Zayd, that 'Ibn 'Umar said: “When we have sworn allegiance to the Prophet, ﷺ, we undertake to obey him, he told us: “As much as you can”.” Jābir said: “I heard some Companions of the Prophet, ﷺ, say: he had sworn to them so that they would not flee.”

Mutawaatir - https://sunnah.com/ibnmajah:2868 ibadi only

450- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he heard Jābir 'Ibn 'Abd Allah say: “that a Bedouin swore allegiance to the Prophet, ﷺ. In the meantime, he caught an illness in Medina. He then said to the Prophet, ﷺ: “O Prophet, release me from my oath.” The Prophet, ﷺ, refused. The Bedouin returned to see the Prophet, a second and then a third time, but in vain. The Bedouin left on his own (reneged his oath). The Prophet, ﷺ, said: “Medina is like the bellows of a forge. It drives out the bad and purifies the good”.”

Ahad - https://sunnah.com/mishkat:2739

## 14) - Of death considered as martyrX

451- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "He who is killed in defending his property is a martyr".

Mutawaatir - https://sunnah.com/abudawud:4772

452- He also said: "The most virtuous work consists in saying what is right before an unjust leader and paying for it with your life".

Mutawaatir - https://sunnah.com/ibnmajah:4012 ibadi 459

453- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The martyrs are five in number: the one who dies of the plague, the one who dies of a disease of the stomach, the one who dies by drowning, the one who perishes in a landslide and the one who dies fighting for the cause of Allah”.

Mutawaatir - https://sunnah.com/mishkat:1561 (7, pregnant women and burnt to death)

454- Ar-Rabī' reported that 'Ibn 'Abbās said: The Prophet, ﷺ, said: "The martyr is absolved as soon as the first drop of his blood is shed for the cause of Allah and he is protected from the torments of the grave”.

Mutawaatir - https://hadithunlocked.com/ahmad:17783 https://hadithunlocked.com/ibnmajah:2799 (6 qualities)

455- Ar-Rabī' reported that 'Ibn 'Abbās said: The Prophet, ﷺ said: "The martyrs of my community would be few if they only counted among them those who died in battle". Then the Prophet, ﷺ, said: "A martyr is the one who is killed, the one who perishes in a landslide, the one who dies of a disease of the stomach, the one who dies drowned, the one who is devoured by wild beasts, he who dies of a poisonous bite, he who dies of pneumonia, he who dies standing guard for the cause of Allah, he who dies in his sleep having invoked Allah, may he be exalted, lying down, the one who succumbs to childbirth, and even the one who dies in bed while wanting the Word of Allah to prevail, while wanting the word of the impious to fail.

Mutawaatir - https://sunnah.com/mishkat:1561 ibadi only

## 15) – “On the merit of martyrdom ”

456- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "I swear by Him who disposes of my soul that I would like so much to be killed in battle for the glory of Allah, then resurrected to be killed again and to come back to life again to be killed again”.

Mutawaatir - https://sunnah.com/nasai:3132

457- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "By Him who disposes of my soul, no one will be wounded for the cause of Allah. Now, Allah knows best who are injured for his cause, who presents himself on the Day of Resurrection and his wound spills a liquid whose color is that of blood and the smell is that of Misk”.

Mutawaatir - https://sunnah.com/nasai:2002 ibadi 462

458- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, the Prophet, ﷺ, said: "He who fights for the cause of Allah is like a man who does not stop fasting during the day and who spends the night in prayer without respite. He is thus considered until he returns from combat.”

Mutawaatir - https://sunnah.com/ibnmajah:2754

459- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "The best deed is to say what is right in the face of a tyrannical ruler, pay the price with his life”.

Mutawaatir - https://sunnah.com/ibnmajah:4012 ibadi 452

460- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ said: "God has guaranteed to the one who fights in the way of God, nothing drives him out of his home except jihad in the cause of Allah and belief in the truth. Allah guarantees him paradise, or return home with rewards or spoils ”.

Mutawaatir - https://sunnah.com/abudawud:2494

461- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abd Allah 'Ibn 'Umar told me that a man went to the Prophet ﷺ and said to him: “O Prophet, will Allah forgive me for my sins if I die in battle for his cause, struggling with patience, hoping for reward from Allah and facing the enemy without turning my back?” The Prophet, ﷺ, said to him: “Yes”. The man left. The Prophet, ﷺ, called him and said: “What exactly did you say?". The man repeated his question. The Prophet, ﷺ, said: “Certainly, except the debt. The angel Gabriel, upon him be salvation, explained it to me”.

Mutawaatir - https://sunnah.com/nasai:3156

462- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "He who is killed in battle should not be washed clean, for his blood will become of the musk on the day of resurrection.

Mutawaatir - https://sunnah.com/nasai:2002 ibadi 457 463

463- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said, concerning the martyrs: "Bury them in their clothes", that is, to cover them with their clothes, without washing them.

Mutawaatir - https://sunnah.com/nasai:2002 ibadi 462

464- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "If it were not for fear of causing difficulty to my nation, I would not want to miss participating in any expeditions that goes for the cause of Allah. But, I cannot provide enough mounts for all, and you yourself cannot find enough, knowing that it is painful for you not to all participate in expeditions".

Mutawaatir - https://sunnah.com/nasai:3132

## 16) - "Horses"

465- 'Abū 'Ubayda reported being informed that the Prophet, ﷺ, had participated in a race of trained horses. The starting point was Al-Ḥayfā' and the arrival point was Al-Wadā' pass. He also participated in an untrained horse race. The starting point was the pass and the arrival at the Banū Zurayq mosque. Abū 'Ubayda said that he was also informed, that 'Abd Allah 'Ibn 'Umar participated in this race.

Mutawaatir - https://sunnah.com/abudawud:2575

466- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, donated a splendid horse to serve as a mount for a warrior for the glory of Allah. 'Umar discovered that the horse had been exhausted, so whoever owned it put it up for sale. He spoke about it to the Prophet, ﷺ, who said to him: "Do not buy it and do not go back on your alms. Whoever goes back on his alms is like a dog who swallows his vomit".

Mutawaatir - https://sunnah.com/bukhari:2623

467- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Horses are a source of reward for an individual , for another a protection and for still another a burden (source of sins). The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at

the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride, for showing off, and showing hostility to muslims, they are a source of sin." Ar-Rabī' clarified: First owner lengthen his rope when he ties him in a meadow and lengthens the tie for him so that he can eat. Such act done by horses means that horses feel delighted. Second owner does not forget the right to Allah, not forsaking the right to Allah. Third owner shows hostility towards Muslims means to place oneself as an enemy to Muslims.

Ahad - https://sunnah.com/bukhari:7356

## 17) - The summary of expeditions for the cause of Allah

468- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "I was commanded to fight the infidels until that they profess that there is no god but Allah. When they profess it, they will be entitled to the safeguard of their lives and property from me, except in cases of law". According to another transmission, the Ḥadīth is reported as follows: "(…) your lives and your goods are inviolable for you".

Mutawaatir - https://sunnah.com/bukhari:25 https://sunnah.com/tirmidhi:2606

469- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, may Allah be pleased with her, that the Prophet, ﷺ, said: "Whoever bear arms against us is not one of us". Ar-Rabī' said: 'Abū 'Ubayda said: He aims at the one who has carried his weapon in enemy territory.

Mutawaatir - https://sunnah.com/muslim:101 https://sunnah.com/bukhari:7070

470- Ar-Rabī' narrated from 'Abū 'Ayyūb Al-Anṣārī, that he heard the Prophet, ﷺ, say: "Only one outing at the beginning of the day or in the evening is better than all the riches of the Earth that the sun illuminates".

Mutawaatir - https://sunnah.com/bukhari:2793

471- 'Abū 'Ubayda reported, from Jābir, that he was informed that 'Abū Qatāda said: "In Ḥunayn's expedition, we went out with the Prophet, ﷺ. When we met, the Muslims suffered a reverse. I then saw a polytheist gaining the upper hand over a Muslim. Immediately, I walked over to him. I attacked him from behind with a saber. I slit his cuirass. The man turned against me and he hugged me so tight that I felt like I was coming to an end. Finally, he fell dead and he freed me. Then I joined the Prophet, ﷺ. I heard him say, "He who has killed an enemy and can prove it, take his spoils." I stood up and said to him: "Who will testify for me?" And I sat down. The Prophet, ﷺ, repeated his words for the second time. So I got up and asked again: "Who will testify for me?" The Prophet, ﷺ, took up his same words and seeing that I got up, he said to me: "What is the matter with you, 'Abū Qatāda"? I explained to him what happened to me. At that time, a man among the people said: "He spoke the truth O Prophet, ﷺ. The spoils of the enemy he killed are in my possession. Give him, to satisfy him, the equivalent of their value."

Abū Bakr said: “No by Allah the Messenger of Allah will not go and deprive one of the lions of Allah who fights for Allah and His Messenger, of the spoils of the adversary whom he killed and give them to you.” “'Abū Bakr said well,” said the Messenger of Allah, addressing this man "hand over the spoils to him". The man gave me the cuirass which I sold and with its price I bought a garden from the Banū Salāma. It was the first property I acquired since my conversion to Islam.

Ahad - https://sunnah.com/bukhari:3142

472- 'Abū 'Ubayda reported hearing that 'Anas 'Ibn Mālik said: "The Prophet, ﷺ, arrived in Khaybar during the night. But, he did not launch the assault when he besieged an enemy, until it was daylight. In the morning, the Jews  came out with their hoes and their baskets. When they saw him, they said: “It is Muḥammad, by Allah! He is with his army”. At that time, the Prophet, ﷺ, said: “Allah is Great. Khaybar will be destroyed. When we camp on the territory of a people, the awakening of those who have been warned will be fatal”.”

Mutawaatir - https://hadithunlocked.com/ahmad:16350

473- Ar-Rabī' reported that 'Ubāda 'Ibn 'Aṣ-Ṣāmit said: "One day, after performing prayer with the Prophet, ﷺ, a camel from the booty  passed by of us , the Prophet, ﷺ, took a flea from the camel's hindquarters and said to us: "I am not entitled to more than a fifth of the booty, were it the weight of this chip. And even this fifth will return to you”.

Mutawaatir - https://sunnah.com/abudawud:2755

474- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra, said: “We went out with the Prophet, ﷺ, when taking Khaybar and we did not take as booty gold nor silver, but cattle, objects and properties. A man from the Banū-Al-Dhubayb offered to the Prophet, ﷺ, a black slave called Mid'am. We left with the Prophet, ﷺ, to Wadī Al-Qirā. Arrived at this place, and when Mid'am took off the whole saddle of the Prophet, ﷺ, he was hit by a deadly arrow. People said: “Congratulations, he will go to heaven”. The Prophet, ﷺ, said: “Absolutely not. I swear by Him who disposes of my soul that the cloak which he took as booty on the day of the taking of Khaybar, without it having fallen to him as a share of the booty, will burn him in hell”. Having heard these words, a man went to the Prophet, ﷺ and handed him one or two sandal straps. The Prophet, ﷺ, said to him: "A strap of fire or two straps of fire".

Mutawaatir - https://sunnah.com/abudawud:2711

## CHAPTER: FuneralX janazaX

## 18) - "Shroud and washing"

475- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "I recommend white clothes to you. Clothe the living in them and bury your dead in them, for they are the best garments. Do not bury the dead in silk or in garments adorned with gold. This kind of dress is prohibited for the men of my nation and permitted for its women”.

Mutawaatir - https://sunnah.com/nasai:5323 https://sunnah.com/ibnmajah:3597

476- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "The body of the faithful killed in battle must not be washed, because his blood will become musk , on the day of the resurrection."

Mutawaatir - https://sunnah.com/nasai:2002 ibadi 457 462 463

477- Ibn 'Abbās states that the shroud must come from what the dead possess. He bases his opinion on the words of the Prophet, ﷺ, who, having witnessed the death of a man, he said: "bury him in his two clothes", thus showing that they belong to him.

Ahad - https://sunnah.com/abudawud:3238

478- According to 'Ibn 'Abbās, the Prophet, ﷺ, ordered his daughter 'Um Kulthūm to be buried in five pieces of cloth which he provided.

Ahad - ibadi only

479- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ā'isha, may Allah be pleased with her, said: The Prophet, ﷺ, was buried in three rooms of white fabric called Saḥūliyya. There was neither shirt nor turban among these three pieces . Ar-Rabī‘ explains that: Saḥūliyya is a cloth so called because of its origin. It comes, in fact, from the city of Saḥūl located in Yemen.

Mutawaatir - https://sunnah.com/ibnmajah:1470

480- Abū 'Ubayda reported being told from Muḥammad 'Ibn Sirīn that 'Um 'Aṭiyya Al-Anṣāriyya said: “The Prophet, ﷺ, came to us, when his daughter is dead. He told us, “Wash it with water and lotus three times, five times, or more if you think it necessary. At the last wash , put camphor in the water. Let me know when you're done." When we finished, we let him know. So he gave us his Ḥaqwa and said, “Cover her with it”.” Ar-Rabī‘ clarified that: Al-Hakwa means Al-’Izār and to prevent means in this context, to protect.

Mutawaatir - https://sunnah.com/bukhari:1254

481- According to the same chain of transmission, 'Ibn 'Abbās said: "One should not keep the dead body of a Muslim among his own people. The Prophet, ﷺ, said: "Wash your dead". Hence, it has become imperative for the one who is present at the death of a faithful, to wash him, in order to comply with the prescription of the Prophet, upon him be salvation."

Ahad - ibadi only

482- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “The Prophet, ﷺ, was asked about a woman who died, so he ordered that her hair be parted when washing her, and God knows best.”

Ahad - ibadi only

## 19) – “Funeral Prayer”

483- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The man who has the priority of leading the funeral prayer is one that surpasses others by piety and frequent remembrance of Allah”.

Ahad - ibadi only

484- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that: “The Prophet, ﷺ, announced the death of the Negus on the day of his death. He took the faithful to the prayer hall, lined them up before pronouncing the “Takbīr” four times.”

Mutawaatir - https://sunnah.com/ibnmajah:1537 https://sunnah.com/bukhari:3877 ibadi only

485 – 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “The Prophet, ﷺ, stood up, one day , got dressed and went out. So I ordered my servant Barīra to follow him. She followed him to Al-Baqī‘. He stood for quite a while. Barīra watched him closely, then left. She preceded him to inform me. As for me, I said nothing to the Prophet, ﷺ, until the next day. Having questioned him about the previous day, he said to me: “I have been instructed to go and pray for the deceased who rest in Al-Baqī‘ ”.”

Ahad - https://sunnah.com/nasai:2038

## 20) - Of the visit of the cemeteries, the construction of the tombs and the torments of the tomb

486- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "I have forbidden you to visit the graves. Now you are allowed to visit them. But, do not utter improper words”, that is to say, do not cry woe and wailing. Do not say what attracts the wrath of Allah.

Mutawaatir - https://sunnah.com/nasai:2033 (extra wording)

487- According to 'Ibn 'Abbās , the Prophet, ﷺ, forbade plastering the graves.

Mutawaatir - https://sunnah.com/nasai:2028

488- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: I heard 'Abd Allah 'Ibn 'Umar say: “The dead shall be punished because of the lamentations of the living.” 'Ā'isha said: May Allah forgive 'Abū 'Abd Ar-Raḥmān. He certainly did not lie, but he must have forgotten or been mistaken. He heard from the Prophet, ﷺ, when he passed by the tomb of a Jewess whose family was mourning. He also said: “They are crying over her. While she will surely be punished in her grave”. Jābir said: ‘Ā’isha, may Allah be pleased with her, said: “No one will be punished because of her family’s lamentation over her, but rather she is punished because of her evil deeds”.

Mutawaatir - https://sunnah.com/abudawud:3129

489- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "When one, among you die, they will show him, morning and evening, the place he will occupy in paradise if he is one of the elect, or his place in hell if he is one of the reprobate. He was then told: This is where you will stay when Allah has raised you up on the Day of Recompense".

Mutawaatir - https://sunnah.com/bukhari:1379

490- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that: The Prophet, ﷺ, went to the cemetery and said: "May peace be with you, O abode of believer..." ibadi 44

Ahad - https://sunnah.com/muslim:249a

491- 'Abū 'Ubayda narrated that the Prophet, ﷺ, on seeing a funeral procession passing by, said: "Relieved or relieved from it." The people said: "What do you mean by these words, O Prophet?" The Prophet, ﷺ, said: "The believing man is relieved from the cares of this world and its sorrows, for he has turned the mercy of Allah. Whereas at the death of the impious man, the country, the people, the animals and the trees, all are relieved from him".

Mutawaatir - https://sunnah.com/nasai:1930

492- 'Abū 'Ubayda narrated from Jābir that he was informed that the Prophet, ﷺ, passed by two graves in which two men were undergoing torments. So he said, "They're tormented, yet they're not for a mortal sin. One of them did not purify himself of the stain of urine . As for the second, he used to walk about people spreading gossip." 'Abū 'Ubayda said: Jābir was among those who swore the torment of the grave.

Mutawaatir - https://sunnah.com/ibnmajah:347

493- Ar-Rabīʿ narrated from 'Abū Ayyūb Al-Anṣārī that one day the Prophet, ﷺ, heard a cry, at sunset. So he said: "These are the cries of the Jews who are tormented in their graves".

Ahad - https://hadithunlocked.com/tabarani:3857

494- 'Abū 'Ubayda narrated, from Jābir, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Last hour will not come until there comes a time where the man, passing near a grave, will say: "I wish I was in his place"."

Ahad - https://sunnah.com/bukhari:7115

## CHAPTER: DUAX

## 21) – "Supplications"

495- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, taught this supplication to the faithful as if he were teaching them the sura of the Qur'an: "O my Allah, I take refuge with You from the torment of the grave. I take refuge with You from the punishment of hell. I take

refuge with You from the trouble of the Antichrist. I take refuge with You from the troubles of life and death.

Mutawaatir - https://sunnah.com/nasai:5506

496- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that when the Prophet, ﷺ, rose to pray in the middle of the night, he said “O my Allah. All the praises are for You. You are the light of the heavens and the earth. All the praises are for You. You are the Keeper of the heavens and the earth. All the praises are for You. You are the Lord of the heavens and the earth and of all that they contain. You are truth, Your Word is truth, Your Promise is truth; Heaven is truth, Hell is truth, and the Final Hour is truth. O Allah, to You I submit, I believe, and upon You I rely, and to You I turn, and with You I contend, and to You I turn for judgment, so forgive me for what I have done in the past and in the future, and what I have kept secret. I declared, You are my God, there is no god but You.”

Ahad - https://sunnah.com/bukhari:7499

497- 'Ar-Rabī' reported, from 'Ubāda 'Ibn 'Aṣ-Ṣāmit that when the Prophet, ﷺ, saw the crescent moon, he said: "Allah is Great, Allah is tall". He repeated it twice. “Praise be to Allah . There is no power nor strength except through Allah. O my Allah, grant me the goodness of this month and protect me against the evil of destiny and the evil of the Last Judgment”.

Mutawaatir - https://hadithunlocked.com/tabarani:4409

498- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “I heard the Messenger of God, ﷺ, say before he died, while he was leaning on my chest, and I heard to him say: "O God, forgive me, have mercy on me and let me join the highest companion".

Ahad - https://sunnah.com/bukhari:5674

499- Abū 'Ubayda reported being told that 'Ā'isha, may Allah be pleased with her, said: “The Prophet, ﷺ, said: "No Prophet dies before he is given a choice”. As his death approached, 'Ā'isha said: I heard him say: "O my Allah, the Highest Companion". I knew at that moment that he was going to leave us.”

Ahad - https://sunnah.com/bukhari:4435

500- 'Ar-Rabī' reported, from 'Ubāda 'Ibn 'Aṣ-Ṣāmit, that when the Prophet, ﷺ, fell ill, the angel Gabriel, peace be upon him, exorcised him by reciting: "In the name of Allah, I exorcise you against all the evil from which you suffer against the envy of the envious and against the nuisance of the evil eye. The Name of Allah will heal you”.

Mutawaatir - https://sunnah.com/muslim:2185 2186 https://sunnah.com/ibnmajah:3524

501- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: “A man went to the Prophet, ﷺ, and said to him: “O Prophet , the livestock have perished and the roads have been cut off. So pray to God Almighty to brings us mercy.” 'Anas said: “The Prophet, ﷺ, called upon God for rain. It started to rain on Friday to the next Friday. A man went to the Prophet, ﷺ. He said to him: “The houses have

collapsed, the livestock have perished and the roads have been cut off." The Prophet, ﷺ, invoked Allah saying: "O God, (let it rain) on the mountains and the hills, the bottom of the valleys and the forests". ' Anas immediately said: "the sky has cleared and Medina has got rid of the clouds as one gets rid of a garment"." Ar-Rabī' said: "Al-'Akām means less dense forests. And having said it emerges like the circular form of a garment , that is to say that the clouds have turned away from Medina, without there being clouds between it and the sky."

Ahad - https://sunnah.com/bukhari:1017

502- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "It happened to me during one night that I did not find the Prophet, ﷺ. I looked for him. My hand touched the soles of his foot…" Ibadi 112

Ahad - https://sunnah.com/nasai:5534

## 22) – "Etiquette and the virtue of supplication"

503- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, may the Prophet, ﷺ, said: "Be constantly with: O by You who possess majesty and grace". Ar-Rabī' said: He means to be careful with it when supplicating, because it was said: It is rare that someone uses it, without his supplication being granted.

Mutawaatir - https://sunnah.com/tirmidhi:3525

504- Abū 'Ubayda said: I was informed that the Prophet, ﷺ, said: "Every Prophet has had his supplication answered. As for me, I reserve mine as an intercession in favor of my nation on the day of the Resurrection".

Mutawaatir - https://sunnah.com/bukhari:6305 7474

505- Abū 'Ubayda said, "I was informed that the Prophet, ﷺ, said: 'Supplicate to your Lord and call upon Him in times of ease, for God said: "Whoever calls upon Me in times of ease, I will answer him in times of hardship, and whoever asks Me, I gave it to him, and whoever humbled himself before Me, I raised him up, and whoever supplicated to Me, I had mercy on him. Whoever seeks My forgiveness, I will forgive him".

Ahad - ibadi only

506- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed from 'Abū Hurayra that the Prophet, ﷺ, said: "At the last third of the night , our Lord, blessed and exalted, said: 'Who will call upon Me so that I may answer him? Who will ask Me so that I may give him? And who will seek forgiveness from Me, so that I may forgive him' ".

Ahad - https://sunnah.com/tirmidhi:3498

507- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The supplication of one of you will be answered as long as he is not impatient and says: 'I supplicated but it was not answered.'"

Ahad - https://sunnah.com/abudawud:1484

508- Abū 'Ubayda narrated from Jābir ''Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Let none of you say: 'O God, forgive me if You will, O God, have mercy on me if You will,' but let him beg with determination, for there is no compelling Him."

Mutawaatir - https://sunnah.com/bukhari:6338

## 23) – "Glorification of Allah and prayer for the Prophet, ﷺ"

509- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "No one prays for me a hundred times a day, except that he be counted among the number of consistent in invocation".

Ahad - ibadi only

510- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn Mas'ūd said: "The Prophet, ﷺ, joined us at the meeting which Sa'd 'Ibn 'Ubada was holding. So, Bashīr 'Ibn Sa'd said: "Allah has commanded us to pray for you, how should we do it?" The Prophet, ﷺ, was silent for so long that we forgot that he had been questioned, then he said: "Say: O my Allah, shower your blessings on our Prophet Muḥammad and on the family of Muḥammad, as you did for Ibrāhīm and for the family of Ibrāhīm. And pour out your graces on Muḥammad and on the family of Muḥammad as you did for Ibrāhīm and for the family of Ibrāhīm among all men. You are certainly worthy of praise and glory. The same goes for greetings, as you know "." Ar-Rabī' relates that 'Abū 'Ubayda said: "From what we know, the greetings are thus: Peace be with you, O Prophet, and Allah's mercy and blessings"

Mutawaatir - https://sunnah.com/bukhari:6358 6357

511- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever recites this dua a hundred times a day: 'There is no god but Allah, there is not partner for Him. For Him is the sovereignty and for Him is the praise, and He is Able to do all things will have the equivalent of the merit of freeing ten slaves. One hundred good deeds will be registered in his account; a hundred bad deeds will be erased from him. This dua will protect him, moreover, against the devil throughout his day, until the evening. No one will surpass him in merit except the one who recites the dua more than him."

Mutawaatir - https://hadithunlocked.com/nasai-kubra:10335 (200)
https://hadithunlocked.com/ahmad:17990 (10)

512- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever says after the his prayer this "Glory be to Allah; Praise be to Allah" a hundred times, all his sins will be forgiven, even if they were as abundant as the foam of the seas".

Ahad - https://sunnah.com/bukhari:6405

513- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he heard that the Prophet, ﷺ, once presided over his companions in prayer. When he finished, he asked them: “Who had spoken just now saying: “Lord, to You the praise, frequent praise, pure and blessed! ”. A companion said: “It is I, O Prophet.” Then the Prophet, ﷺ, said: "I have just seen more than thirty angels hurrying along, each wanting to be the first to transcribe it”.”

Mutawaatir - https://sunnah.com/bukhari:799

514- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khudrī that the Prophet, ﷺ, pronounced the Takbīr three times, at each elevation of the ground on the way, returning from a pilgrimage, an expedition, or an 'Umra . Then he said, “There is no god but Allah, Alone, without partner. To Him the sovereignty and the praise. He is omnipotent. We come back to Him. We repent to Him. We prostrate ourselves before our Lord, we worship and praise him. Allah fulfilled his promise, granted victory to his servant and He alone defeated the enemy alliance”. Ibadi 403

Mutawaatir - https://sunnah.com/bukhari:1797

## CHAPTER of MarriageX nikahX

## 24) – “Guardians”

515- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “There is no divorce except after marriage, and no Dhihār except after marriage, and no emancipation (freeing a slave) except after ownership, and no marriage except with a guardian, a dowry and evidence”.

Mutawaatir - https://sunnah.com/ibnmajah:2048 https://hadithunlocked.com/tabarani:11343

516- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The previously married woman has the more right to herself than the guardian. As for the virgin, she can only be married after she has been asked for her permission, and her permission is silence”.

Mutawaatir - https://sunnah.com/muslim:1421c

517- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, that 'Ā'isha, may Allah be pleased with her, said: “Khansā' Bint Khidām Al-Anṣārī was married by her father while she was a widow, and she disliked that, so she went to the Prophet, ﷺ , to inform him. The Prophet, ﷺ, annulled it.”

Mutawaatir - https://sunnah.com/bukhari:6945

518- Abū 'Ubayda narrated from Jābir that the Prophet, ﷺ, said: "When a man asks you for the hand of a woman and he is suitable (religion & character), do not refuse his request. May Allah preserve us from depriving these women of marriage.”

Mutawaatir - https://sunnah.com/tirmidhi:1084

519- The Prophet, ﷺ, also said: "The freemen of the people of oneness all deserve to be married except for four who are: the freed slave, the cupper, the weaver and the grocer.

Ahad - ibadi only

520- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd al-Khidrī said: "The Prophet, ﷺ, forbade the Shighār which involves a man marrying his daughter to another on condition that the latter gives his daughter in exchange as a wife to the first without either paying a dowry".

Mutawaatir - https://sunnah.com/nasai:3337

521- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "A woman went to the Prophet, ﷺ and said to him: "I offer myself to you." He remained silent for a long time. Then a man said to him: "Marry her to me, O Messenger of Allah, if you have no need for her." The Messenger of God ﷺ said to him: "Do you have anything to give her as a dowry?" He said: "I have nothing but this loincloth of mine." The Messenger of God ﷺ said to him: "If you give her your izar, you will sit without an izar, so look for something else." He said: "I cannot find anything." The Messenger of God ﷺ said to him: "Then look for something, even if it is an iron ring." The man looked but could not find anything. The Messenger of God ﷺ said to him: "Do you have anything from the Qur'an?" He said: "I know such-and-such surah" naming those surahs. So the Messenger of God,ﷺ , said to him: "I have married her to you with what you have of the Qur'an."

Mutawaatir - https://sunnah.com/bukhari:5135

## 25) - "Of what is permissible in marriage and what is prohibited"

522- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd al-Khidrī, that the Prophet, ﷺ, said: "Let none of you propose marriage to a woman already requested by a faithful".

Mutawaatir - https://sunnah.com/bukhari:2723 (extra wording)

523- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "It is forbidden to marry a woman and her maternal aunt or paternal aunt at the same time".

Mutawaatir - https://sunnah.com/ibnmajah:1930

524- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Alī 'Ibn Abī Ṭālib, said: "The Prophet, ﷺ, on the day of Khaybar, forbade the temporary marriage (mut'a) and eating the flesh of domestic donkeys". Ibadi 391

Mutawaatir - https://hadithunlocked.com/tabarani:16242

525- Abū 'Ubayda reported being informed from 'Uthmān 'Ibn 'Affān, that the Prophet, ﷺ, said: "A person in'Iḥrām) should not marry, give in marriage, or propose marriage."

Mutawaatir - https://hadithunlocked.com/bayhaqi:9151

526- 'Al-Rabī' reported from Dhammām 'Ibn As-Sā'ib from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, married the aunt of the latter, namely Maymūna  Bint Al-Ḥārith, while he was in the state of 'Iḥrām.

Contrary mutawaatir - https://sunnah.com/abudawud:1845 https://sunnah.com/muslim:1410a https://hadithunlocked.com/bayhaqi:9160 13365 14208

527- Abū 'Ubayda reported, from Jābir, that 'Anas 'Ibn Mālik said: "'Abd Ar-Raḥmān-Ibn 'Awf went to the Prophet, ﷺ, spreading the smell of perfume. The Prophet, ﷺ, said to him: "What is the matter with you? ". He said: O Prophet, I have just married a woman from the Anṣār. The Prophet, ﷺ, said, "What dowry did you give him? ". He said: A core of gold. The Prophet, ﷺ, said: "Give a wedding feast, even if it requires a single sheep"."

Mutawaatir - https://sunnah.com/bukhari:2048

528- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that: "'Ā'isha was six years old when the Prophet, ﷺ, took her as his wife. The nuptials did not take place until she reached the age of nine. She was the only virgin woman that the Prophet, ﷺ, married. When he died, she was eighteen. She lived forty-eight years after his death. She died during the reign of Mu'āwiya, in the month of Ramadhān in the year fifty-eight . 'Abū Hurayra had presided over the funeral prayer offered to him. She was buried in the cemetery of Al-Baqī'."

Mutawaatir - https://sunnah.com/muslim:1422d https://hadithunlocked.com/tabarani:19469

## 26) – "Breastfeeding"

529- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: "Aflaḥ, the brother of 'Abū Al-Qu'ays, who is my uncle breast-feeding, had asked permission to see me, after the revelation of the verse prescribing the veil. So I refused. The Prophet, ﷺ, has come. I informed him. He said to me: "Give him, from now on, the authorization, because the bonds of milk are similar to those of kinship"."

Ahad - https://sunnah.com/bukhari:6156

530- Abū 'Ubayda narrated from Jābir that 'Ā'isha, may Allah be pleased with her, said: "One day I was sitting in the company of the Prophet, ﷺ . Suddenly I heard the voice of a man asking to be received by Ḥafṣa in his apartment. So I said: "O Prophet, ﷺ, this man asks to be received in your house." The Prophet, ﷺ, said: "It is such and such, I presume. He is Ḥafṣa's suckling uncle". I said: "O Prophet, if my uncle were alive, would he be allowed to see me?" The Prophet, ﷺ, said: "Certainly, for the ties of milk are as sacred as the ties of kinship. They generate the same sequences".

Ahad - https://sunnah.com/bukhari:5099

531- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: Judāma Bint Wahb Al-'Asdiyya had informed me that she heard the Prophet, ﷺ, say: "I would have banned Al-Ghila if I had not remembered that the Romans and Persians practiced it without it harming their children". 'Al - Rabī' said: Al- Ghīla means that the man has intercourse with a woman who is suckling.

Ahad - https://sunnah.com/abudawud:3882

## 27) – "Captive Women and Contraception"

532- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Ibn 'Abbās, that the Prophet, ﷺ, forbade intercourse with female prisoners saying: "Do not have intercourse with pregnant women until they give birth, nor with menstruating women until they menstruate."

Mutawaatir - https://sunnah.com/abudawud:2157

533- Abū 'Ubayda, narrated from Jābir 'Ibn Zayd, that 'Abū Sa'īd Al-Khidrī said: "We went out in incursion from the Banū-Al-Muṣṭaliq in the company of the Prophet, ﷺ. We took the women captive. We endured celibacy badly and wanted to enjoy women. But, we wanted to withdraw before ejaculation. We said we cannot do so before consulting the Prophet, ﷺ, since he is with us. When we questioned him on this point, he answered us: "No problem upon you if you do it or not. Until the day of resurrection, no being will exist (be born) without its existence already decreed".

Ahad - https://sunnah.com/bukhari:4138

534- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "He who fears to succumb to the temptation, let him fast because fasting preserves him from it". Ar-Rabī' said: this means that fasting constitutes a means of castration. As it was reported that the Prophet, ﷺ, celebrated Eid with two sheep, beautiful spotted and perfect in size.

Mutawaatir -https://sunnah.com/bukhari:1905 (extra wording)

## CHAPTER of DivorceX

## 28) – "Divorce at the request of the wife and alimony for the divorced wife"

535- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Umar divorced his wife during her period. 'Umar went to the Prophet, ﷺ, to explain this subject to him. So the Prophet, ﷺ, said to him: "Command him to take her back and keep her until the cessation of her menses. She must wait for the new periods and then their cessation. It is only then that he can take her back if he wants or divorce before having intercourse with her. This is waiting periodthat Allah has commanded to be observed for the divorce of women".

Mutawaatir - https://sunnah.com/ibnmajah:2019

536- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There can be no divorce unless the marriage is consummated... ” ibadi 515

Mutawaatir - https://hadithunlocked.com/bayhaqi:14882

537- 'Abū 'Ubayda narrated that the Prophet, ﷺ, said: "A woman should not ask for the divorce of her sister in order to deprive her (and marrying her husband). This woman must content herself with what has been decreed for her”.

Mutawaatir - https://sunnah.com/abudawud:2176

538- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās, said: 'Abū 'Amr 'Ibn Ḥafṣ absolutely divorced his wife while being absent. He then instructed his agent to give her some barley. But she refused it. So he said: “In the name of Allah, you no longer have any rights over us.” She went to the Prophet, ﷺ, to inform him. He replied: “he owes you no rights” and he ordered her to stay for the waiting period just after the divorce, at Sharīk's then he summarized: "This woman is frequented by my companions, stay at the son of 'Um Maktūm, he is a blind man so you can change your clothes. As soon as your waiting period is over, inform me”. Her waiting period was over. She informed him that Muʿāwiya 'Ibn 'Abī Sufiyān and 'Abū Jahm proposed to her. The Prophet, ﷺ, said to him: “As for 'Abū Jahm, he does not put his stick down from his shoulder, and as for Muʿāwiya, he is poor without any property. But marry Usamah ibn Zayd.” She said: “I hated him”, again he said “Marry Usamah”. She added I married him, Allah blessed me  and I loved him very much.”

Mutawaatir - https://sunnah.com/muslim:1480a

539- 'Abū 'Ubayda narrated from Jābir that 'Ibn 'Abbās, said: The Prophet, ﷺ, married a woman called 'Amra. He divorced her immediately, even before consummating the marriage because her father had said she never fell ill. So the Prophet, ﷺ, said: "This woman has no good with Allah." Then he divorced her.

Ahad - ibadi only

540- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “'Um Jumay, the daughter of 'Abd Allah 'Ibn 'Ubayda refused her marital duties to her husband Thābit 'Ibn Qays 'Ibn ash-Shammās. She went twice to complain about her husband, to her father who sent her away saying: “O my daughter, go back to your husband and be patient.” When she realized that her father did not agree with her, she turned to the Prophet, ﷺ. She mentioned that she disliked him. So the Prophet, ﷺ, sent for her husband and said: “O Thabit, what do you have to do with your family?” He said: “By the One Who sent you with the truth, there is no one on the face of the earth dearer to me than her except you, and I am doing my best towards her.” He said to her: “What do you say about what Thabit says?” She hated to lie to the Messenger of Allah,ﷺ, when he asked her, and she said: “He is telling the truth, O Messenger of Allah, but I was afraid that he would put me in the Fire” - (meaning: that she hated him). She told him she couldn't take it anymore. The Prophet, ﷺ, addressed Thābit: “O Thābit, will you agree to leave her if she returns what she has received from you? ". "O Messenger of Allah," said Thābit, "she has received a

garden from me. Let her give it back to me and she will have a divorce" Jumayla gave it back to her, and was indeed divorced". 'Ibn 'Abbās specifies that this is the first divorce [at the request of the woman] in the history of Islam.

Ahad - https://sunnah.com/bukhari:5276

541- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: Three kinds of rulings have been issued regarding Barīra. The first is as follows: When she was freed, the Prophet, ﷺ, gave her the choice of staying with her husband or leaving him. The second was that she came to see me and said: My husband offered me a contract that allows me to buy back my freedom. So help me figure out the price of my postage. 'Ā'isha said to him: "I will help you on the condition that you must obey." So, we heard the Prophet, ﷺ, say: "The patronage belongs to the one who frees". The third is as follows: The Prophet, ﷺ, entered when the pot full of meat was boiling, having served him bread and appetizers, he said: "Isn't that a pot full of meat I see there? ". It is said: "Certainly, but it is meat that was given as alms to Barīra; knowing that you do not eat what comes from alms." The Prophet, ﷺ, said: "This is an alms for Barīra. Whereas for me, it's a gift from her".

Ahad - https://sunnah.com/bukhari:5279

## 29) – "Mourning and the waiting period"

542- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, from Ḥafṣa that the Prophet, ﷺ, said: "It is unlawful for a woman who believes in Allah and the Last Day to mourn beyond three days unless it is for her husband, because in this case the mourning is four months and ten days".

Mutawaatir - https://sunnah.com/bukhari:5335 ibadi 543

543- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that she was informed that when she lost her father 'Abū Sufyān 'Ibn Ḥarb, 'Um Ḥabiba, the wife of the Prophet, ﷺ, asked that someone bring him a perfume in which there was Ṣufrat Khalūq. Then she anointed one of her servants with it. Then she passed her hands over her cheeks and said: "By Allah! I have no desire to wear perfume, but I happened to hear the Prophet, ﷺ, say: "It is forbidden for a woman who believes in Allah and the Last Day to observe mourning for a dead person beyond three days, unless it is her husband. The mourning must, in this case, last four months and ten days". Ar-Rabīʿ said: the two extremities of his forehead which exist in front of his two ears up to his two jaws.

Mutawaatir - https://sunnah.com/bukhari:5334 ibadi 542

544- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Um Salama, wife of the Prophet, ﷺ, said: "A woman went to the Prophet, ﷺand she said to him: "O Prophet, my daughter has just lost her husband and she fears for her eyes. Can she therefore make use of eye drops?" The Prophet, ﷺ said: "No!" Three times then said: "She must observe mourning for four months and ten days . Formerly, at the time of paganism, when a woman lost her husband, she observed mourning for a year before throwing a dung".

Ar-Rabī' said: When a woman's husband died in the pre-Islamic era, she would enter a ghetto, not touch perfume, and wear the worst clothes she could until a year had passed. Then she would be brought a donkey, a sheep, or a bird and she would exact recompense with it. She would rarely exact recompense with anything except that it would die. Then she would go out and be given a dung beetle and throw it away, then she would return to whatever she wanted, perfume or otherwise.

Mutawaatir - https://sunnah.com/bukhari:5706

545- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: "Al-Fraya Bint Mālik went to the Prophet, ﷺ, for ask her if she could return to her parents in Banu Kura because her husband went out, according to her, in pursuit of some of his slaves who had escaped. When he joined them at the edge of Al-Qadūm, they killed him. She continued to explain to the Prophet, ﷺ, the reason why she wants to return to her parents saying: "My husband did not leave me a house of his own or anything to support me." He allowed her to leave, but as soon as she reached a room, he called her, she was introduced. He said to him: What is it? She reminded him of the event. He replied: stay with you until the end of the waiting period. He added she spent four months ten days.

Mutawaatir - https://sunnah.com/abudawud:2300 (caliph 'uthmaan consulted her about this event)

546- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "Having had differing opinions with 'Abū Salama 'Ibn 'Abd-Ar-Raḥmān, concerning the pregnant woman giving birth after a few days of the death of her husband, I say that: "The legal retirement was the longer of the two terms. (4months 10 days or date of delivery)" 'Abū Salama said: "she can get married as soon as she gets up from childbirth." 'Abū Hurayra arrived. He was asked for his opinion. He said: "I agree with 'Abū Salama." We then sent, Karīb, the freedman of 'Ibn 'Abbās to 'Um-Salama to ask him about it. She said: "Subay'a Al-Aslamiyya gave birth very soon after her husband's death. When I informed the Prophet, ﷺ, he said: "She is marriageable"." Ar-Rabī' reported that 'Abū 'Ubayda said: "This is a concession granted by the Prophet, ﷺ, in Al-Aslamiyya. The rule being to act according to the advice of 'Ibn 'Abbās. This is the rule that we adopt and which is in accordance with the word of Allah in the Quran."

Mutawaatir - https://sunnah.com/muslim:1485a

## 30) - "Menstruation"

547- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "The menstruation last a minimum of three days and maximum ten days".

Mutawaatir - https://hadithunlocked.com/tabarani:7586

548- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ā'isha, may Allah be pleased with her, that the Prophet, ﷺ, said: "The man has right over his wife (divorced) until she has completed her third menstruation cycle".

Mutawaatir - https://hadithunlocked.com/bayhaqi:15395

549- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from ' 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The woman is not cleansed of her menses only once she sees white discharge". The discharge look like white plaster.

Mutawaatir - https://hadithunlocked.com/darimi:898

550- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "One should not have sexual intercourse either with the pregnant woman until she gives birth, nor with the one non pregnant woman until she menstruates.".

Ar-Rabī‘ said: This Ḥadīth concerns women (captives or) slaves, that it is not known whether they are pregnant or not. Hence their masters must avoid engaging in a sexual act with them until they are clear as to whether they are pregnant or not. On the other hand, it is permitted for the husband to cohabit with his wife both when she is pregnant and when her menses are irregular. Unless she performs the sexual act before she purifies herself, because Jābir 'Ibn Zayd judges the case neither licit nor illicit. It is better for me to leave it .

Mutawaatir - https://sunnah.com/abudawud:2157

551- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “I lay with the Prophet, ﷺ, during of my period.”

Ar-Rabī‘ reported that 'Abū 'Ubayda said: This proves that the body of the woman who is menstruating, is not impure, just like the body of one who is in a state of major impurity. Jābir 'Ibn Zayd said: 'Ā'isha, may Allah be pleased with her, informed me that the Prophet, ﷺ, said: "Your menstruation is not in your hand" .

Ahad - https://hadithunlocked.com/ahmad:24488

552- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “I was combing the hair of the Prophet, ﷺ, while I had my menstruation”.

Ahad - https://sunnah.com/bukhari:295

553- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "at the disappearance of the menses, the ghusl becomes obligatory”.

Mutawaatir - https://sunnah.com/nasai:202

554- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “The Prophet, ﷺ, commanded me to clean the clothes from menstrual blood stains.”

Mutawaatir - https://sunnah.com/bukhari:307

## 31) - "Of the woman suffering from istahadah (non menstrual bleeding)"

555- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The flow of blood outside of menses is a defilement. It is vein blood that invalidates ritual ablutions".

Mutawaatir - https://sunnah.com/bukhari:228

556- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd that Ibn 'Abbās reported that a woman from the Anṣārs said: "O Prophet, ﷺ, I have such violent blood flow?" The Prophet, ﷺ, said to him: "When the normal period of menses passes, perform ghusl, then put on a bandage and say your prayer".

Mutawaatir - https://sunnah.com/bukhari:228

557- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, also said: "at the disappearance of the menses, the ghusl becomes obligatory". Ibadi 553

Mutawaatir - https://sunnah.com/nasai:202

558- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, that 'Ā'isha, may Allah be pleased with her, said: Fāṭima Bint 'Abū Ḥubaysh said to the Prophet, ﷺ: "I have excessive blood flows and I can't recover my ritual purity. Must I therefore renounce prayer?" The Prophet, ﷺ, said: "No, this blood comes from the bleeding of a vein. It's an impurity, but it's not menstruation. When your period comes, stop saying the prayer, then, when the period has passed, perform ghusl and say the prayer".

Mutawaatir - https://sunnah.com/nasai:354

559- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, that 'Ā'isha, may Allah be pleased with her, also said: "I was combing the hair of the Prophet, ﷺ, while I had my menstruation". Ibadi 552

Ahad - https://sunnah.com/bukhari:295

560- Abū 'Ubayda reported that Jābir said: I was informed that a woman called Asmā' al-Ḥārithiya who had a discharge of blood outside of menses, went to the Prophet, ﷺ, to inform him about his own situation. The Prophet, ﷺ, said to him: "Wait until the normal period of your menstruation passes. If the blood continues to flow, wait again as a precaution, three days. After that, wash yourself and say your prayers".

Mutawaatir - https://sunnah.com/bukhari:228

561- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said : "The woman who has a discharge of blood in apart from her menstruation, must make ablutions for each prayer". However, citing the case of Fāṭima Bint 'Abū Ḥubaysh, Jābir said that: "'Ā'isha, did not mention that the Prophet, ﷺ, had commanded him to perform ablution for each prayer".

Mutawaatir - https://sunnah.com/ibnmajah:625 https://sunnah.com/bukhari:228

## SALES CHAPTER - businessX saleX

## 32) - “Prohibited sales”

562- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Do not go in front of the caravans". That is to say: Do not go in front of the goods to buy them before they are unloaded in the markets.

Mutawaatir - https://sunnah.com/bukhari:2166

563- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, the Prophet , ﷺ, forbade selling by touch (Mulāmasa), selling by jet (Munābadha). 'a female (Ḥabl al-Ḥabala) and the sale of what is still in embryonic state in the female's uterus”.

Ar-Rabī‘ explains that: - Selling by touch (Mulāmasa), or simple tact, consists in forcing the buyer to take a fabric for sale when he touches it without giving him the opportunity to examine it. - Throwing (Munābadha): which consists in selling the object by throwing it to the buyer who haggled over it without giving him time to examine it. - The sale subordinated to the litter of a female consists in selling the newborn while being in the belly of the camel. Fertilizations are linked to males. As for the madhāmīns, they mean what the bellies of females contain.

Mutawaatir - https://sunnah.com/bukhari:2144 https://sunnah.com/bukhari:2143

564- Abū 'Ubayda narrated, from Jābir, from 'Anas ' 'Ibn Mālik, that the Prophet, ﷺ, forbade the selling of the fruits before the signs of their ripeness appeared . He was asked: “O Prophet, what is this sign?” The Prophet, ﷺ, said: “When the color of the fruit turns red. ". He added: “Would any of you sell to his brother fruits which will be destroyed by a natural calamity (before coming to maturity) then by what right would he take his brother's property?”.

Mutawaatir - https://sunnah.com/bukhari:1487 https://hadithunlocked.com/ahmad:15239 ibadi 566

565- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "Let no one among you does not offer a higher price than his brother has already offered for a commodity".

Mutawaatir - https://sunnah.com/tirmidhi:1292 https://sunnah.com/bukhari:2727 (extra wording)

566- 'Abū Sa'īd al-Khidrī also reported that the Prophet, ﷺ, forbade the sale of fruits before the appearance of their signs of ripeness. This prohibition applies to both the seller and the buyer.

Mutawaatir - https://sunnah.com/abudawud:3367 ibadi 565

567- 'Abū Sa'īd Al-Khidrī reported that the Prophet, ﷺ, forbade sham auctioning (Najash). Ar-Rabī‘ clarified that: NaJash consists in raising a commodity without the intention of buying it .

Mutawaatir - https://sunnah.com/nasai:4505

568- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Do not feign bidding to sell. Do not put the goods on sale before having unloaded them at the market. Let the townsman not sell for the Bedouin and do not leave the camels and the sheep without milking them for a few days".

Ar-Rabī' said: females should not be prevented from suckling their young, in order to let the milk accumulate in the udder, so that it swells and the buyer thinks it really huge.

Mutawaatir - https://sunnah.com/tirmidhi:1268 https://sunnah.com/nasai:4505 https://sunnah.com/bukhari:2166

569- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, forbade hoarding, lending which entails interest and the sale of something that is not in our possession.

Mutawaatir - https://sunnah.com/nasai:4631 https://sunnah.com/mishkat:1861

570- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, forbade the sale subject to a loan and which consists in borrowing from someone who will not be repaid only if he undertakes to buy from him.

Mutawaatir - https://sunnah.com/nasai:4629

571- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from Anas 'Ibn Mālik, that the Prophet, ﷺ, forbade renting of land.

Mutawaatir - https://sunnah.com/nasai:3913

572- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: The Prophet, ﷺ, forbade the sale called "Muzābana" and "muhāqala". The so-called Muzābana sale consists of selling dry dates against dates still standing. Al-Muhaqala means the rent of the fields.

Mutawaatir - https://sunnah.com/mishkat:2835 https://sunnah.com/muslim:1536e (extra wording)

573- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that he was informed that the Prophet, ﷺ, forbade gossip and wasting of goods (wealth).

Ar-Rabī' reported that 'Abū 'Ubayda said: "Gossip includes joking and lewd talk. The waste of goods consists of not being vigilant in the business of buying and selling and thus becoming a victim of fraud. Allah knows best."

Mutawaatir - https://hadithunlocked.com/tabarani:18140 (extra wording)

## 33) - "The sale with option and the condition sale"

574- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "The two parties in a transaction are entitled to the option as long as that they are not separated".

Ar-Rabī‘ reports from 'Abū ‘Ubayda that separation (Iftirāq) means the conclusion of the transaction, in other words, the conclusion of the agreement by the seller and the buyer. It is therefore not a question of physical separation as the opinions different from ours maintain. Otherwise, no transaction would be concluded if the contracting parties do not separate for two or three days or more.

Mutawaatir - https://sunnah.com/nasai:4467

575- Abū 'Ubayda narrated, from Jābir, from 'Ibn 'Abbās, that the Prophet, ﷺ, forbade two conditions in a sale namely that a man sells a slave to another man for an agreed price provided that the second sells to the first another slave for an agreed price  or else for one fixed by their common agreement.

Mutawaatir - https://sunnah.com/tirmidhi:1231

576- Abū 'Ubayda narrated from Jābir that 'Ibn 'Abbās said: “The Prophet, ﷺ, bought a camel from Jābir 'Ibn 'Abd Allah. Jābir sold him this camel on the condition of allowing him to ride it on the journey from Mecca to Medina. The Prophet, ﷺ, approved the sale and the condition. 'Ibn 'Abbās said: The Prophet, ﷺ, declared this sale valid, because the condition was not part of the contract.”

Mutawaatir - https://sunnah.com/nasai:4638 (more context, not a condition)

577 - 'Ibn 'Abbās said that Tamīm Al-Dārī sold a house on the condition of living in it. So, the Prophet, ﷺ, canceled this sale because the condition was a clause in the contract. It is, however, probable that the sale was canceled because the term at which Tamīm was to vacate the premises was not determined.

Ahad - ibadi only

578- Abū 'Ubayda narrated, from Jābir, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "When the kinds of goods differ from one another , sell them as you wish, on condition that you observe what I have forbidden you”. It is also reported that the Prophet, ﷺ, bought one camel for two and that he had declared lawful the sale of one slave for two slaves. Only, in this case, it must be from hand to hand.

Mutawaatir - https://sunnah.com/tirmidhi:1240  https://sunnah.com/tirmidhi:1239 https://sunnah.com/abudawud:3357 ibadi 591

579- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "When one sells palm trees already fertilized, the fruits revert to the seller unless otherwise stipulated by the buyer".

Mutawaatir - https://sunnah.com/bukhari:2716

580- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'ïsha, may Allah be pleased with her, said: Three kind of rulings (Ḥadīth ibadi 541) were issued regarding Barīra...

Ahad - https://sunnah.com/bukhari:5279

## 34) - "Usury, cancelled sale and fraud"

581- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, salt for salt from hand to hand".

Mutawaatir - https://sunnah.com/muslim:1584e (extra wording)

582- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "Do not sell gold for gold, nor silver for silver, nor wheat for wheat, except like for like, and do not sell some of them for some of them on the basis of delay".

Mutawaatir - https://hadithunlocked.com/malik:31-35

583- 'Abū 'Ubayda reported from Jābir that he was informed that Ṭalḥa 'Ibn 'Ubaydullah was looking for someone to exchange gold for silver for him. Ṭalḥa took the gold in his hand and handled it then he said: "Let's wait for my treasurer to come back from the forest." 'Umar 'Ibn al-Khaṭṭāb who was present and who had heard everything, said: "By Allah, I will not leave you until this matter is settled between you. For, I heard the Prophet, ﷺ, say: "Gold against silver constitutes usury unless it is from hand to hand. The same is true for wheat, dates and barley"."

Mutawaatir - https://hadithunlocked.com/malik:31-40

584- Ar-Rabīʿ reported that 'Ubāda ' Ibn 'Aṣ-Ṣāmit said: "On an expedition under the command of Muʿāwiya, we took booty of gold and silver. Muʿāwiya ordered someone to sell them to people for their donations. People ran there but 'Ubāda forbade them. So people gave them back. A man went to Muʿāwiya to complain. Muʿāwiya gave a sermon. He said: "What's wrong with these people? They attribute to the Prophet, ﷺ, Ḥadīths that have not been heard from him." 'Ubāda stood up and said: "By Allah, I only say what I heard from the mouth of the Prophet, ﷺ, even if Muʿāwiya disapproves of him." He said: The Prophet, ﷺ, has, in fact, said, "Do not sell gold for gold, or silver for silver, or wheat for wheat, or barley for barley, or salt for salt for unless it is from hand to hand, in equal quantity and quality"."

Ahad - https://hadithunlocked.com/muslim:1587a

585- Abū 'Ubayda, narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, bought a camel by giving as price two other camels and he permitted the sale of one slave for two slaves on the condition that the sale was concluded from hand to hand.

Mutawaatir - https://sunnah.com/tirmidhi:1239 https://sunnah.com/abudawud:3357

586- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, appointed an agent in Khaybar. This one brought dates of the so-called Janīb species. The Prophet, ﷺ, said to him: "Are all the dates of Khaybar of this quality?" The man said: "No, by Allah, in exchange for one Ṣāʿ of these dates we take two Ṣāʿ and even three of another quality." So the Prophet, ﷺ, said to him: "Don't do that anymore. Sell all the other dates for money and buy Janīb with money"."

Mutawaatir - https://sunnah.com/muslim:1593b

587- Abū 'Ubayda narrated from Jābir from 'Abū Sa'īd that the Prophet, ﷺ, tolerated the selling of the fruits of the 'Arāyā for ripe and dry dates. Ar-Rabī‘ reported, from Jābir, who said: “I was informed of this by Zayd Ibn Thābit who reports according to a Ḥadīth attributed to the Prophet”. ﷺ. Ar-Rabī‘ adds that 'Arāyā were palm trees whose owner gave (their fruits) to another, and then said to him: “There is nothing in me that belongs to you”. The prophet ﷺ permitted him to sell it for its value in dates”.

Mutawaatir - https://sunnah.com/nasai:4542 https://sunnah.com/abudawud:3363

588- Abū 'Ubayda narrated, from Jābir, from 'Ibn 'Abbās, that 'Abū Rāfi', the freedman of the Prophet, ﷺ, said: “The Prophet, ﷺ, borrowed a young camel. Upon receiving the sadaqa camels, the Prophet, ﷺ, asked 'Abū Rāfi' to go and give one of these camels to the man who had lent him the camel. 'Abū Rāfi' said to him: “I only find camels better than it (borrowed). The Prophet, ﷺ, said: "Give him one of these camels, the best people are those who are best in paying what they owe".

Ahad - https://sunnah.com/abudawud:3346

589- Abū 'Ubayda narrated from Jābir, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “He who deceives us cannot be one of us; as well as the one who is not benevolent towards our little ones and the one who does not respect our elders”.

Mutawaatir - https://sunnah.com/abudawud:4943 https://sunnah.com/muslim:101

590- Abū 'Ubayda narrated from Jābir, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "When the two differ in kind..." the Ḥadīth Ibadi 578

Mutawaatir - https://sunnah.com/mishkat:2808 ibadi 591

591- Ar-Rabī' narrated from 'Ubāda 'Ibn 'Aṣ-Ṣāmit that the Prophet, ﷺ, said: "When goods differ in kind, sell them as you want it”.

Mutawaatir - ibadi 578

592- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, was asked, once, in a barren year when the prices had skyrocketed, to set the prices of commodities, but he refused to do so and said: "It is to Allah alone, who gives with abundance or scarcity, that belongs to him the right to fix the prices." So, ask Allah”.

Mutawaatir - https://sunnah.com/abudawud:3451

593- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever finds, in a man declared insolvent, an object belonging to him, has more rights than any other person on this object”.

Mutawaatir - https://sunnah.com/abudawud:3520

594- Abū 'Ubayda narrated, from Jābir, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "No preemption (Shuf'a) except for the partner (neighbor). No mortgage (Al-Rahn) except after taking possession (Al-Qabdh). Whoever borrows a thing must return an equivalent thing".

Mutawaatir - https://sunnah.com/nasai:4704 https://sunnah.com/bukhari:2068 https://hadithunlocked.com/bayhaqi:10937

## 35) - Book of rulings hududX

595- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "In fact, I am only a man like you. When you plead before me, one of you may be more eloquent in his plea than the other, and I may judge in his favor by his speech. If it happens that I thus favor one of you by giving him something that belongs to his adversary, let him not take it. Because, then, I would have only given him a piece of hell". Ar-Rabī' said: that more eloquent means more rigorous, more influential and more convincing.

Mutawaatir - https://sunnah.com/bukhari:7169

596- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "The judge arrives on the day of resurrection with his hands tied; it is his justice that frees him or else his injustice that throws him into hell".

Mutawaatir - https://sunnah.com/mishkat:3697 https://sunnah.com/abudawud:3573 3575 3https://sunnah.com/ibnmajah:2315

597- Abū 'Ubayda narrated, having heard some Companions say that the Prophet, ﷺ, said: "Whoever judges between two people is as if he has slaughtered himself without a knife".

Mutawaatir - https://sunnah.com/abudawud:3571

598- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn Mas'ūd that the Prophet, ﷺ, said: "It is forbidden to stick to the poor (burdening them). And the one who claims what is not his and the one who denies what is owed to him are disbelievers."

Ahad - ibadi only

599- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from Ibn 'Abbās, that the Prophet, ﷺ, said: "The burden of proof is on the one who makes the claim, and the oath is on the one who swears he deny it".

Mutawaatir - https://sunnah.com/mishkat:3769

600- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from Ibn 'Abbās, the Prophet, ﷺ, said: "Between every two swearers (claimants in a legal dispute) is an oath ".

Ahad - ibadi only

601- Narrated 'Ā'isha, may Allah be pleased with her, the Prophet, ﷺ, said: "Do you not want me to tell you who is the best of witnesses?" ". People said: Yes, O Prophet. The Prophet, ﷺ, said: “He is the one who delivers his testimony before being asked to do so”.

Mutawaatir - https://sunnah.com/muslim:1719

602- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he was informed that a man called Bashīr took his son Al-Nu'mān to the Prophet, ﷺ and said : “I gave to my son here a slave who was in my possession.” The Prophet, ﷺ, said: “Did you also give one to each of your children?”. Bashīr said: “No”. The Prophet, ﷺ, said: "Do not bear witness to anything except the truth.”

Mutawaatir - https://hadithunlocked.com/nasai:3683 (more context)

603- Abū 'Ubayda reported being informed that the Prophet, ﷺ, said: "Reconciliation is the best of rulings" or else, "is in the first rank of rulings". It is permissible to reach reconciliation, unless it is a reconciliation involving making lawful the unlawful or making unlawful the lawful. Reconciliation is the best means to protect any judge from making an error and being responsible for an injustice.

Mutawaatir - https://hadithunlocked.com/ibnmajah:2353 1974 (4v128 context, “reconciliation is best”)

604- Abū 'Ubayda reports from Jābir 'Ibn Zayd that 'Ibn 'Abbās said:“Two men came to submit their dispute to the Prophet, ﷺ. One of them said: “Decide between us from the Book of Allah.” The other said: “He is right. Decide between us according to the Book of Allah and grant me the floor.” The Prophet, ﷺ, said: "Speak,". The man said: “My son having carried on an illicit relationship with the wife of this man with whom he was employed, I was told that my son should be stoned. I then ransomed my son's life with a hundred sheep and a slave girl. Then the knowledgeable people I consulted told me that my son was to be lashed a hundred times and exiled for a year while the wife was to be stoned.” The Prophet, ﷺ, said: “By Him who disposes of my soul, I will decide between you according to the Book of Allah. The hundred sheep and the slave girl will be returned to you”. The Prophet, ﷺ, had the son of this man given a hundred lashes and exiled him for a year. He ordered 'Anīs Al-'Aslamī to go find the other's wife to collect her confession. Stone her to death if she admitted the facts. The woman confessed and was stoned.

Mutawaatir - https://hadithunlocked.com/nasai:5410

605- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ , said: "The rich who delays payment commits an injustice”.

Mutawaatir - https://hadithunlocked.com/ahmad:7541

606- Abū ‘Ubayda reported, from Jābir ’Ibn Zayd, from ’Ibn ‘Abbās, that the Prophet, ﷺ, had allowed Hind Bint 'Utba, who had complained about her husband 'Abū Sufyān 'Ibn Ḥarb because he did not meet his expenses and those of his children and to take his money enough to suffice without telling him".

Mutawaatir - https://hadithunlocked.com/abudawud:3533

607- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "No compensation for one killed accidentally by an animal, falling in a well or in a mine. For buried treasure, one fifth is given (charity)". Ibadi 338

Mutawaatir - https://sunnah.com/bukhari:6912

608- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Whoever claimed a land and constructed it for ten years, and the antagonist is present while not changing nor disallowing, then it's [the land] is for the one who claimed it and built it, and the antagonist have no argument for it."

Ahad - ibadi only

609- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed from Jābir 'Ibn 'Abd Allah that the Prophet, ﷺ, said: "Any property given as a lifelong gift to someone and their heirs, will become the final property of the recipient".

Mutawaatir - https://sunnah.com/nasai:3743

## 36) - "StoningX rajmX and prescribed punishments"

610- 'Abū 'Ubayda narrated from Jābir that he was informed that the Prophet, ﷺ, said: "One must observe chastity [must not indulge in illicit intercourse ], whether it be a slave or a slave owner".

Mutawaatir - https://hadithunlocked.com/abudawud:2311

611- 'Abū 'Ubayda reported that Jābir 'Ibn Zayd said: "The Witr, the stoning, circumcision and istinja (washing after urinating) are all prophetic traditions whose fulfillment are mandatory. As for the odd prayer, the Prophet, ﷺ, said to his Companions: "Allah has given you in addition a sixth prayer which is a favor worth more than having brown camels. This is the odd prayer" .

Ahad - ibadi only 195

612- 'Abū 'Ubayda narrated, from Jābir, that Sa 'd 'Ibn 'Ubāda asked the Prophet, ﷺ, saying: "Do you see if I find a man committing adultery with my wife. Should I leave it like this until I bring back four witnesses?" The Prophet, ﷺ, said: "Yes".

Ahad - https://sunnah.com/abudawud:4533

613- Abū 'Ubayda narrated from Jābir that a man named 'Āṣim 'Ibn 'Uday Al-Anṣārī came and said to the Prophet, ﷺ: "O Prophet, do you see if a man catches someone with his wife and kills him, will you sentence him to death? Otherwise how should he act?" The Prophet, ﷺ, disapproved of the matter to such an extent that he rebuked the man who was deeply touched. Then another man named 'Uwaymir al-'Ajlānī, came to ask the same question to the Prophet, ﷺ, who said to him: "There has been a revelation about you and your companion and. Go and bring her." When they presented themselves, he and his wife, they both took the oaths of condemnation (li'an) in the presence of the Prophet, ﷺ. So he

immediately declared them separated.” Ar-Rabīʿ reported from 'Abū ʿUbayda that the wife is henceforth forbidden, forever, to her husband, even if she marries another who dies or repudiates her.

Ahad - https://sunnah.com/nasai:3402

614- Abū 'Ubayda narrated from Jābir that 'Ibn 'Umar said: "The Jews went to the Prophet, ﷺ, to tell him that a man and a woman of their community have fornicated. The Prophet, ﷺ, said: “What does the torah say about stoning? ". They said: “They must be branded and inflicted with the punishment of the whip.” 'Abd Allah 'Ibn Salām said to them: “You lie, it says that they should be stoned. Bring the torah and let's check.” We brought the torah. One of the Jews got his hands on the stoning passage and read what preceded that passage and what followed it. 'Abd Allah 'Ibn Salām said to him: “Take away your hand.” Once the hand was raised, we found the passage relating to stoning. At this time the Jews said: “It is true, O Muḥammad, there is a passage on stoning.” The two culprits were then stoned by order of the Prophet, ﷺ. 'Ibn 'Umar said: “I then saw the man leaning over the woman to protect her from the stones being thrown at them.”

Mutawaatir - https://sunnah.com/ibnmajah:2558 https://sunnah.com/abudawud:4450

615- Abū 'Ubayda narrated from 'Abū Sa'īd Al-Khidrī that a man, at the time of the Prophet, ﷺ, invoked the oath of condemnation against his wife and refused to recognize the child she had given birth to. The Prophet, ﷺ, pronounced the marriage dissolved and assigned the child to the wife.

Mutawaatir - https://sunnah.com/ibnmajah:2069

616- Abū 'Ubayda narrated from Jābir that 'Ā'isha, may Allah be pleased with her, said: 'Utba 'Ibn 'Abū Waqqāṣ was testamentary guardian of the son of his slave Zamʿa. He said: “The son of the Zamʿa woman is my son, take him to yourselves.” In the year of the conquest of Mecca, Sa'd wanted to take the child. He said: “He is the son of my brother and the latter entrusted him to me.” But, 'Abd 'Ibn Zam'a protested, saying: “He is my brother, the son of my father's slave, born from his bed.” The two claimants took their case to the Prophet, ﷺ. When each of them presented their arguments, the Prophet, ﷺ, said: "The child is yours, O 'Abd 'Ibn Zum'a.” He also said: “The child belongs to the owner of the bed and the adulteress (ʿĀhir) must be stoned”. The Prophet, ﷺ, said to his wife Sawda Bint Zumʿa: “Veil yourself before the child, because of his resemblance to ʿUtba. 'Aisha said: He did not see him again until the day of resurrection. Ar-Rabīʿ said: Al-ʿĀhir means adultery and the use of stones means stoning.

Ahad - https://sunnah.com/bukhari:6749

617- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: “Two men came to submit their dispute to the Prophet, ﷺ. One of them said: Decide between us according to the Book of Allah..." ibadi 604

Mutawaatir - https://hadithunlocked.com/nasai:5410

618- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: I heard the Prophet, ﷺ, say: "The penalty of amputation (Qaṭ') can only be applied when the value of the stolen object is a quarter of a dinar or more".

Mutawaatir - https://hadithunlocked.com/bayhaqi:17189

619- Abū 'Ubayda reported, from Jābir, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, cutoff the hand of a thief who stole a shield whose value was four Dirhams. Ar-Rabī‘ said: the shield means the tunic.

Mutawaatir - https://sunnah.com/bukhari:6798 (3 dirham) https://sunnah.com/nasai:4906 (5 dirham)

620- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, was asked about the slave who fornicates while n not being married. The Prophet, ﷺ, said: "If she fornicates, inflict the punishment of the whip on her. If she does it again, punish her with the whip. Then, if she does it again, give her the whipping penalty, then sell her even for a piece of rope”.

Mutawaatir - https://sunnah.com/bukhari:6837

## 37) - "Lost object"

621- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "No keeps a lost animal (mixing with his own) except someone who is misguided”.

Mutawaatir - https://sunnah.com/abudawud:1720 https://sunnah.com/muslim:1725 (advertise upon discovering lost item)

622- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "(taking the) lost property of a believer lead to the fire of hell".

Mutawaatir - https://sunnah.com/ibnmajah:2502

623- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās reported that the Prophet, ﷺ, was asked about the lost sheep which was found. He said: “Take it because it will be yours, your brother, or the wolf”. He was then told: “What if it is a stray camel?” His face reddening with anger, the Prophet said, “Leave him alone. This animal has strong steps. He will know how to find water and he will eat shrubs until his owner finds him”. Ar-Rabī‘ explains that the word “besides” is used by the Prophet, ﷺ, to say that the camel can last a long time without water because it retains it in the belly for a long time.

Mutawaatir - https://sunnah.com/bukhari:2436

## 38) - "The found objects (luqaTah)"

624- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās reported that a Bedouin went to the Prophet, ﷺ, and asked him about the objects found. The Prophet, ﷺ, said: “Announce it for a year, and if its claimant comes with a description of its container and its wrapping, then it is his, otherwise benefit from it.” Ar-Rabī‘ said: Al-‘Afas means Al-Wi‘a’ and Al-Wika’ means the thread with which one ties it.

Mutawaatir - https://sunnah.com/abudawud:1706

625- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, that 'Ibn 'Abbās said Zayd Ibn Thābit picked up a purse containing one hundred dinars. He went to the Prophet, ﷺ, who said to him: “Make your find known for a year. If someone comes and gives you an exact description, give it to him”. A whole year passed and Zayd Ibn Thābit went to the Prophet, ﷺ, to say to him: I proceeded with the publication (Ta‘rīf) for a year but in vain. The Prophet, ﷺ, said to him: "Make your find known for another year." Zayd returned to the Prophet, ﷺ, after the second year had elapsed and informed him that he had proceeded to publish the find without success. There, the Prophet, ﷺ, said to him: "It is a good that belongs to Allah and Allah grants it to whom He wills". In Mecca, it is forbidden to pick up the objects found there only if you intend to announce their find in the chapter of the pilgrimage.

Ahad - ibadi only

## 39) - "Ritual slaughter"

626- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "It is lawful for you to eat two kinds of corpses and two kinds of blood. The corpses are those of locust and aquatic animals. As for the blood, it is the liver and the spleen”.

Mutawaatir - https://sunnah.com/ibnmajah:3314

627- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: “A female servant of Ka'b 'Ibn Mālik herded her master's sheep. As one of the sheep was about to die, she slit its throat with a sharp stone. When the Prophet ﷺ was asked about this, he said: “Nothing wrong with it, eat it”.

Mutawaatir - https://sunnah.com/bukhari:5505

628- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd that he heard some Companions of the Prophet, ﷺ, say that the Prophet, ﷺ, had forbidden four ways of 'slaughter namely: undercutting (Khazl), stabbing (Wakhz), breaking the neck of the animal, (Nakh') and repeating (Tardād)”. Ar-Rabī‘ said: Al-Khazl consists of driving the blade under the skin into the flesh which is then split outwards. Al-Wakhz: is the action of striking with the point of the blade at the neck of the beast after having slaughtered it. Al-Nakh‘ consists in breaking the neck of the animal. Al-'Tardād: is the slaughter using a blunt blade that cuts the throat badly.

Ahad - ibadi only

629- Abū 'Ubayda narrated from Jābir that 'Ā'isha, may Allah be pleased with her, said: of the Prophet, ﷺ. The Prophet, ﷺ, said: "Eat the meat of your sacrifices, and give charity from what remains after the third day". 'Ā'isha added: “After that, the Prophet, ﷺ, was informed that people has taken benefits from their sacrifices, had taken a lot of fat from them and had made waterskins out of them into skins.” The Prophet, ﷺ, said, “What about it?". People said: “But, you forbade keeping the sacrifices after the third day.” The Prophet, ﷺ, said: “No, if I had forbidden you it was so that you would help the poor who

came to you. So eat of your sacrifices, give charity and also store the rest." Ar-Rabī' clarified that Al-Dafatu means those who came.

Mutawaatir - https://sunnah.com/muslim:1972a

630- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "He who fears to succumb to the temptation let him fast because fasting preserves him" ibadi 534

Mutawaatir -https://sunnah.com/bukhari:1905 (extra wording)

631- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, was asked about the subject of Al-'Aqīqa , he said: "I dislike being undutiful to parents (Al-'Uqūq)." Then. The Prophet, ﷺ, added: "Whoever has just had a child and wishes to sacrifice to celebrate this birth, let him do so". Ar-Rabī' reported from 'Abū 'Ubayda that whoever wants to do this should sacrifice two sheep if he has a boy and only one sheep if the newborn is a girl.

Mutawaatir - https://sunnah.com/nasai:4212

## CHAPTER OF Intoxicating Drinks. khamrX alcoholX

## 40) – "Sale and consumption prohibited"

632- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn 'Abbās said: "A man offered the Prophet, ﷺ, two skins containing wine. The Prophet, ﷺ, said to him: "Do you not know that Allah has forbidden it?" The man said, "No while whispering something to another." The Prophet, ﷺ, having asked him: "What whispered to you? ". The man said: "I ordered him to go and sell it". The Prophet, ﷺ, said to him: "Whoever has prohibited the consumption of wine has also prohibited its sale". He then opened the two wineskins and poured out their contents."

Ahad - https://sunnah.com/muslim:1579a

633- Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Allah has cursed the khamr, the one who sells it, the one who buys it, the one who prepares it, the one who carries it, the one to whom it is brought and the one who drinks it".

Mutawaatir - https://sunnah.com/tirmidhi:1295 (10)

634- Ar-Rabī' reported that 'Ubāda 'Ibn 'Aṣ-Ṣāmit said: The Prophet ﷺ, said: "The last of my nation will make khamr permissible by calling it another name."

Mutawaatir - https://sunnah.com/nasai:5658 ibadi only

635- Abū 'Ubayda narrated, from Jābir, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, said: "Whoever drinks khamr in this world and does not return to repentance will be deprived of it in the next life".

Mutawaatir - https://sunnah.com/bukhari:5575

636- Abū 'Ubayda reported from Jābir 'Ibn Zayd that 'Anas 'Ibn Mālik said: “I was serving 'Abū Dujāna to drink, 'Abū Ṭalḥa and Ubay 'Ibn Ka'b wine made from infused dates when someone came and said to us: “Wine has been prohibited.” 'Abū Ṭalḥa said: “O Anas, arise, break these jars of wine.” Anas said: “I then took a pestle and struck the base of the jars which shattered spilling all the wine.”

Mutawaatir - https://sunnah.com/bukhari:7253

637- Abū 'Ubayda narrated from Jābir that 'Ā'isha, may Allah be pleased with her, said: “The Prophet, ﷺ, was asked about the liquor made based on fermented honey (Al-Bat'). He said, "Any liquor that intoxicates is prohibited." Al-Bat' means Al-Maqris.”

Mutawaatir - https://sunnah.com/nasai:5606

638- Abū 'Ubayda narrated from Jābir, from 'Abū Sa'īd, that the Prophet, ﷺ, forbade the drinking of liquor made from the mixture of dates and raisins. The same for any drink made from a mixture of two different things. Ar-Rabīʿ reported from 'Abū ʿUbayda that is if it fermented and spoiled. Otherwise, it is allowed to consume it.

Mutawaatir - https://sunnah.com/muslim:1991a

639- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd from 'Abū Sa'īd Al-Khidrī that the Prophet, ﷺ, forbade the maceration of liquors in gourds, vessels tarred, in stones dug in containers and in green jars.

Mutawaatir - https://sunnah.com/muslim:1995e

640- 'Abū 'Ubayda, narrated from Jābir 'Ibn Zayd that it was narrated from 'Abd Allah 'Ibn Mas'ūd, that on the night of the Jinn, the Prophet, ﷺ, allowed him to perform ablution using wine. Jābir adds that he heard several companions of the Prophet, ﷺ, affirm that 'Ibn Mas'ūd was absent that night and that whoever attributed these words was lying. Allah is, however, the best informed about what is beyond our knowledge. Ibadi 167

Ahad - https://sunnah.com/ibnmajah:384 https://sunnah.com/muslim:450a https://sunnah.com/mishkat:480 481 (multiple hadith denying 'Ibn Mas'ūd was present)

## 41) - "Various Prohibitions"

641- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, forbade taking the price for a dog, a dowry for the fornicator and a fee for the fortune teller. Ar-Rabīʿ said: “The dowry of a prostitute is what a woman takes in order to commit adultery with her, and the fee is the wage, and the fortune-teller is the one who looks at the shoulder.

Mutawaatir - https://sunnah.com/ibnmajah:2159

642- Abū 'Ubayda narrated from Jābir from 'Ibn 'Abbās that the Prophet, ﷺ, forbade the payment for stallion breeding. Ar-Rabīʿ said: he meant the wages due and ʾAlʿasb is the udder of the virile bull.

Mutawaatir - https://sunnah.com/nasai:4675

643- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “The eyes commit adultery, the hands commit adultery, and the feet commit adultery, and the private parts confirm it, and deny it”.

Mutawaatir - https://hadithunlocked.com/ahmad:10911

644- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās narrated, that the Prophet, ﷺ, said: "Two sounds are cursed in this world and in the next life. It is the sound of a flute during idle entertainment, and the voice of a woman who wails when misfortune occurs”. Another version includes this addition: “cursed are the woman who wails, the one who sits in her company and the one who listens to her. Ar-Rabīʿ said: Al-Marina means the woman who mourns. The sound of the flute means the sound of a singer.

Mutawaatir - https://hadithunlocked.com/hakim:6825 (more context)

645- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās reported that the Prophet, ﷺ, said: "Allah has cursed the woman who plucks the hair of another as well as the one who gets her hair removed, the woman who lengthens another woman's hair too short with her hair added as well as this one, the woman who tattoos another woman as well as the one who gets tattooed , and finally, the women who space out their teeth by splitting them to beautify themselves”.

Mutawaatir - https://sunnah.com/bukhari:5943

646- Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās reported that the Prophet, ﷺ, said: "Cursed is he who looks at the private parts of his brother.” Or he said, "looks at his brother's private parts, and cursed is he who exposes his private parts to people”.

Mutawaatir - https://hadithunlocked.com/hakim:5119

647- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd, that he was informed that Muʿāwiya 'Ibn 'Abī Sufyān said, in the year he performed Hajj, holding a lock of hair in his hands from a guard: “O people of Medina, where are your scholars (to forbid false hair)? I heard the Prophet, ﷺ, say “The Israelites were destroyed when their women used false hair”.”

Mutawaatir - https://sunnah.com/bukhari:5932

## 42) – “PlagueX”

648- 'Abū 'Ubayda reported that Sa'd 'Ibn 'Abī Waqqās asked 'Usāma 'Ibn Zayd: “What did you hear from the Prophet, ﷺ, say about the plague?” He said: I heard him say: “The plague is a plague which Allah has inflicted on the Israelites – or against those who have gone before you. If you hear that it is in a country , do not go there. But if it takes place in the country where you are, do not leave your country by running away from it”

Mutawaatir - https://sunnah.com/abudawud:3103

649- 'Abū Ubayda reported from Jābir, from 'Ibn 'Abbās, that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, went on an expedition to Syria. Arriving in Sargh, he learned from the commanders of the troops 'Abū 'Ubayda 'Ibn Al-Jarrāḥ, may Allah be pleased with him, and his companions that the plague had spread in Syria. But there was a divergence of views. Some of them said: “With you are the rest of the people and the companions of the Messenger of Allah, peace and blessings be upon him, and we do not think that you should lead them into this epidemic.” Some of them said: “You came here for a goal and we do not think that you should go back from it.” So he said: “Leave me alone.” So they left. Then he said: “Call the Ansar to me.” So I called them and he consulted them, and they followed the path of the Muhajireen and differed. As they differed, he said: “Get up from me”. So they got up. Then he said: “Call for me whoever was here from the elders of Quraish who emigrated before the conquest of makkah.” So I called them, and not two men from them differed. They said: “We think that you should return with the people and do not bring them forward to this epidemic.” So 'Umar announced to the people that he was going to retrace his steps and that they were ordered to do the same. At that time, 'Abū Ubayda said to him: “Are you running away from the destiny that Allah has decided, O ‘Umar?” 'Umar said: “It is amazing that such a word comes from you, 'Abū Ubayda! Yes, we flee from the destiny that Allah has decided to another destiny of Allah.” 'Ibn 'Abbas said: 'Abd Ar-Raḥmān 'Ibn 'Awf has arrived. He was absent due to a concern. He said to 'Umar: “I know something about this. I have, in fact, heard the Prophet, ﷺ, say: “When you hear that the plague has broken out in a country, do not go there; but, if it breaks out in the country where you are, do not leave this country to escape contamination.". So 'Umar praised Allah and retraced his steps.”

Mutawaatir - https://sunnah.com/bukhari:6973

650- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "The martyrs are five in number: the one who dies of the plague...” ibadi 453

Mutawaatir - https://sunnah.com/mishkat:1561 (7, pregnant women and burnt to death)

## 43) - “Fever and illnesses”

651- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Saʿīd Al-Khidrī, that the Prophet, ﷺ, said: "The fever comes from the fire of hell, cool it with water”.

Mutawaatir - https://sunnah.com/bukhari:3264 https://sunnah.com/bukhari:5725 ibadi 652

652- Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn Al-Zubayr, when Asma bint Abi Bakr was brought a woman who had a fever, she would supplicate for her, take water, and pour it between her and her shirt, and she said: "The Prophet, ﷺ, enjoined us to cool the fever with water "

Mutawaatir - https://sunnah.com/bukhari:3264 https://sunnah.com/bukhari:5725 ibadi 652

653- 'Abū Ubayda narrated from Jābir that 'Aisha, may Allah be pleased with her, said: “When the Prophet, ﷺ, arrived in Medina, 'Abū Bakr and Bilāl were brought down by fever. I went to their house

and said: “How do I find you, dear father? And you Bilāl, how are you?” When Abū Bākr had a fever, he said: “Every man who thinks himself prosperous among his own people, death is closer than the laces of his shoes.” As for Bilāl, when the fever ceased, he said these verses: “Would that I knew whether I could spend a night in a valley (Mecca) surrounded by Idkhir and Jalīl. Will I go one day to the water of Majanna. Will Shāma and Ṭafīl appear to me?” 'Āisha, may Allah be pleased with her, said: “I went to the Prophet, ﷺ, and informed him of the situation.” The Prophet, ﷺ, said: “O Allah, make us love Medina as we love Makkah or even more. O Allah, make this country healthy, may its Mudd and its Sa be blessed for us; take away the fever from Medina to Joḥfa”. Ar-Rabī‘ said: Al-Jalīl is a plant. Al-‘Akira is a sound. Shama and Ṭafīl are two mountains that open onto Majanna. Majanna is a market near Mecca.

Ahad - https://sunnah.com/bukhari:1889

654- 'Abū 'Ubayda reported, according to Jābir 'Ibn Zayd, having heard Jābir 'Ibn 'Abd Allah say: "A Bedouin swore allegiance to the Prophet, ﷺ. In the meantime, he caught an illness... he left (reneged his oath).” ibadi 450

Ahad - https://sunnah.com/mishkat:2739

655- 'Ar-Rabī' reported, from 'Ubāda 'Ibn 'Aṣ-Ṣāmit, that when the Prophet, ﷺ, fell ill, the angel Gabriel, upon him be salvation, exorcised him... ibadi 500

Mutawaatir - https://sunnah.com/muslim:2185 2186 https://sunnah.com/ibnmajah:3524

656- 'Abū Ubayda narrated, from Jābir, from 'Āisha, may Allah be pleased with her, said: "When the Prophet, ﷺ, fell ill, he recited for him the two preserving suras and he was blowing into his hand. When the illness became too overwhelming, I recited them for him and blew and rubbed his body with my hand hoping for its blessing.”

Mutawaatir - https://sunnah.com/bukhari:5016

657- 'Abū Ubayda narrated, that Jābir said: “I have been informed that a companion has gone to the Prophet, ﷺ and complained to him of severe pain. The Messenger of God, ﷺ, said to him: “Wipe with your right hand seven times and say: I seek refuge in the glory of God and in His power from the evil of what I find.” He said: So I did that, and God relieved me of what I was suffering from, and I have not stopped ordering my family and others to do the same.”

Mutawaatir - https://sunnah.com/abudawud:3891

658- According to 'Āisha, may Allah be pleased with her, the Prophet, ﷺ, said: "Any evil that befalls the faithful brings him from Allah a remission of his sins, even if it is the harm caused by a simple prick of a thorn”.

Mutawaatir - https://sunnah.com/bukhari:5641 5642

659- 'Abū Ubayda narrated, from Jābir, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Whoever Allah intends for him good, He afllicts him".

Ahad - https://sunnah.com/bukhari:5645

660- 'Abū Ubayda narrated from Jābir, from 'Abū Hurayra, that a man from Aslam came and said: “I have not slept all night.” The Prophet, ﷺ, said to him: “Because of what?". The man said: “It is because of the sting of a scorpion.” The Prophet, ﷺ, said: “If you had said, in the evening, I seek refuge in the perfect words of Allah from the evil of what He has created, nothing will harm you, God willing.”.

Ahad - https://hadithunlocked.com/ahmad:8880

661- Narrated Ar-Rabī``, 'Abū Ubayda said: “The Prophet, ﷺ, had recommended visiting relatives and the sick. He said in this sense: “If you knew the reward in them, you would not have neglected them, and God writes for every step of that ten good deeds.”

Ahad - Ibadi only

## CHAPTER: OATHS AND VOWS OathX VowX

## 44) - "Oaths"

662- 'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Let him who swears, swear by Allah or be silent.”

Mutawaatir - https://sunnah.com/bukhari:6646 ibadi 663

663- 'Abū Ubayda reported, from Jābir, from 'Abū Sa'īd Al-Khidrī, that the Prophet, ﷺ, caught up to 'Umar 'Ibn Al-Khaṭṭāb who swore by his father when he was in the caravan. He said to him: “Allah forbids you to swear by your fathers. Let him who has to swear, swear by Allah or be silent”.

Mutawaatir - https://sunnah.com/bukhari:6646 ibadi 662

664- According to 'Abū Hurayra , The Prophet, upon him be salvation, said: "Whoever takes a pledge by an oath and sees that there is better to do, let him expiate his oath and let him do what is best”.

Mutawaatir - https://sunnah.com/nasai:3782

665- Abū Ubyda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "Whoever takes an oath to seize the property of a Muslim, Allah will be wrathful against him when he meets him”.

Mutawaatir - https://sunnah.com/ibnmajah:2323

666- According to 'Āisha , may Allah be pleased with her, the Prophet, may peace be upon him, said: “Whoever makes a vow to obey Allah must obey Him – Whoever makes a vow to disobeying Allah should not disobey Him because the vow of disobedience is void”.

Mutawaatir - https://sunnah.com/mishkat:3444

667- According to the chain of transmitters, 'Ibn 'Abbās , may Allah be pleased with him, said: Sa'd 'Ibn 'Ubāda came to ask the Prophet, ﷺ, saying: “My mother died. She had made a vow that she did not fulfill?” The Prophet, ﷺ, said to him: “Fulfill it on her behalf”.

Ahad - https://sunnah.com/nasai:3657

668- 'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Whoever deprives the right of a Muslim by swearing an (false) oath, Allah forbids him access to paradise and condemns him to hell.” So a man asked him, “What if it's something of little value?” The Prophet, ﷺ, replied: "Even a stick of Arāk (Siwāk = toothpick)".

Mutawaatir - https://sunnah.com/muslim:137a

## 45) - "Blood Money (Diyya, diyaX) and the Reason"

669- 'Abū Ubayda narrated from 'Ibn Zayd, from 'Ibn Abbās, that the Prophet, ﷺ, said: "The price of blood (Al-Diyya) is one hundred camels”.

Mutawaatir - https://sunnah.com/abudawud:1638

670- 'Abū Ubayda narrated from 'Ibn Zayd, from 'Ibn Abbās, that the Prophet, ﷺ, said: “The price of a woman’s blood is half that of a man”.

Mutawaatir - https://hadithunlocked.com/bayhaqi:16306

671- 'Abū Ubayda narrated from 'Ibn Zayd, from 'Ibn Abbās, that the Prophet, ﷺ, said: "When the homicide is involuntary (Al-Khaṭā'), the payment of blood money must be made within three years, by thirds at the beginning of each year. When the homicide is voluntary (`amd), the blood money is payable in cash the same year.

Ahad - ibadi only

672- 'Abū Ubayda narrated from 'Ibn Zayd, from 'Ibn Abbās, that the Prophet, ﷺ, said: “Muslims are equal in blood money. The property of Muslims is inviolable by another Muslim. Muslims are in solidarity with each other and must all observe the protection commitment made by the last of them. An isolated Muslim can give a pledge of safeguard. The person who enjoys a protection pact must not be killed. A Muslim should not be killed because of an infidel. The infidel cannot inherit from the Muslim. Likewise, the Muslim cannot inherit from the infidel. In this case, Ar-Rabī‘ reported that they are in the same case i.e. they are equal in the case of blood money and murder. Thus, they are more considered than others, that is to say they are both stronger and better than others. The most modest among them considers themselves responsible towards them, that is to say, if it happens that the most modest among them commits, they in turn feel concerned. If it happens to the most notable among them to reject the commitment, his act will be maintained. Jābir said that this only happens if there is agreement from the head of state (the Imām) or else from the group of the community of dignitaries in Islam.

Mutawaatir - https://sunnah.com/mishkat:3475 https://sunnah.com/abudawud:4882 https://sunnah.com/abudawud:2909

673- 'Abū Ubayda reported hearing 'Abū Hurayra say: “Two women of the Huẓayl quarreled. One hit the other and caused her to miscarry. The Prophet, ﷺ, pronounced a sentence known as Ghurra (compensation payment) of a male  or female slave”.

Mutawaatir - https://sunnah.com/tirmidhi:1411

## 46) - "Inheritances, InheritanceX"

674- 'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn Abbās, that the Prophet, ﷺ, said: "Allegiance (Walā') is a bond like the bond of kinship”.

Mutawaatir - https://hadithunlocked.com/ibnhibban:4950 ibadi 684

675- 'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: "No bequest to an heir".

Mutawaatir - https://sunnah.com/abudawud:2870

676-  'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, the Prophet, ﷺ, said: “The murderer has no right to inherit the victim, whatever the homicide, voluntary or involuntary”.

Mutawaatir - https://sunnah.com/tirmidhi:2109

677- 'Abū Ubayda reported, from Jābir, that 'Āisha, may Allah be pleased with her, said: “When the Prophet, ﷺ, died, his wives wanted to send 'Uthmān 'Ibn 'Affān to claim from 'Abū Bakr their share in the estate.” Then 'Āisha, said to them: “The Prophet, ﷺ, did he not say: "We the Prophets do not leave an inheritance. What we leave will serve as alms”.”

Mutawaatir - https://sunnah.com/tirmidhi:1610

678- Abū 'Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, may Allah be pleased with her, said: “There were three sunnahs in barirah…” ibadi 541

Ahad - https://sunnah.com/bukhari:5279

679- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Let my heirs not divide my estate in dinars nor in dirhams. What I will leave, after deducting the expenditures of my wives and the workers, will be used for charity.”

Ahad - https://sunnah.com/bukhari:3096

680- 'Abū Ubayda narrated, that Jābir 'Ibn Zayd, said: I was informed from 'Usāma 'Ibn Zayd, that the Prophet, ﷺ, said: "The infidel does not inherit the Muslim and the Muslim does not inherit the infidel”. Ar-Rabī‘ said: The infidel here means the polytheist.

Ahad - https://sunnah.com/bukhari:4282

## 47) – “Freeing of a Slave”

681- 'Abū Ubayda narrated from Jābir 'Ibn Zayd that a man went to the Prophet, ﷺ, and said to him: "O Prophet, I have a slave girl who tends my flock of sheeps. But, I just found out that I lost a sheep. When I questioned her about this, she replied that the wolf had devoured her. I became irritated so much that I slapped her. Now, I have to free a slave. Should I free her?” The Prophet, ﷺ, said: "If she can come, bring her to me!". The man went to get her and brought her with him. The Prophet, ﷺ, said to her: “Who is your lord?". She said: “Allah is my lord”. The Prophet, ﷺ, said: “Who then is your Prophet?". She replied: “You are Muḥammad, the Prophet of Allah”. So, the Prophet, ﷺ, said at that time: "free her because she is a believer".

Mutawaatir - https://sunnah.com/mishkat:3303 (“Where is your lord” instead of “who is your lord”) https://sunnah.com/nasai:3653 ibadi only

682- Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “There is no divorce except after marriage, and no Dhihār except after marriage, and no emancipation (freeing a slave) except after ownership, and no marriage except with a guardian, a dowry and evidence”. ibadi 515

Mutawaatir - https://sunnah.com/ibnmajah:2048 https://hadithunlocked.com/tabarani:11343

683- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said: “He who frees a slave makes him completely free. If this slave belongs in part to a partner, the one who frees him must give his co-partner the fair sum due to him to free this slave completely”.

Mutawaatir - https://sunnah.com/bukhari:2522

684- 'Abū Ubayda narrated, from Jābir, from 'Āisha, may Allah be pleased with her, that the Prophet, ﷺ, said about allegiance: "He It is forbidden to sell the right of allegiance or to donate it. It is like kinship”.

Mutawaatir - https://hadithunlocked.com/ibnhibban:4950 ibadi 674

## 48) - Of the willX

685- 'Abū Ubayda narrated from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, the Prophet, ﷺ, said: “The murderer has no right to inherit the victim, whatever the homicide, voluntary or involuntary”. ibadi 676

Mutawaatir - https://sunnah.com/tirmidhi:2109

686- 'Abū Ubayda narrated, from Jābir, from 'Ibn Abbās, that the Prophet, ﷺ, said: "Not permissible for a muslim who has something to bequeath to spend two nights without his will being written down regarding it.”

Mutawaatir - https://sunnah.com/abudawud:2862

687- 'Abū Ubayda narrated from Jābir 'Ibn Zayd that 'Āisha, may Allah be pleased with her, said: A man went to the Prophet, ﷺ, and said to him: “O Prophet, my mother died suddenly, and I believe that if she had time to talk, she would have given charity. Can I give charity on her behalf?” The Prophet, ﷺ, said to him: “Yes, give charity on her behalf”.”

Ahad - https://sunnah.com/bukhari:1388 1953

688- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed from Jābir 'Ibn 'Abd Allah that the Prophet, ﷺ, said: "Any property given as a lifelong gift to someone and their heirs, will become the final property of the recipient". ibadi 609

Mutawaatir - https://sunnah.com/nasai:3743

689- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, that SaʿdIbn 'Abī Waqqāṣ, said: “In the year of the farewell pilgrimage, the Prophet, ﷺ, visited me because of painful illness. So I said to him: “O Prophet, you see how sick I am. I have a fortune but no heir other than my only daughter. Can I bequeath two-thirds of my assets by will?” The Prophet, ﷺ, said to him: “No”. Saʿd 'Ibn 'Abī Waqqāṣ said: “Half?” The Prophet, ﷺ, said to him: “No”. Saʿd 'Ibn 'Abī Waqqāṣ said: “The third?” The Prophet, ﷺ, said to him: “The third yes, and a third is a lot. Better to leave your heirs rich than to leave them destitute forced to reach out to passers-by. You cannot spend money in seeking to please Allah without being rewarded by Him, even when it comes to the simple morsel that you put in your wife's mouth.” Saʿd 'Ibn 'Abī Waqqāṣ said: “O Prophet, shall I remain behind after my Companions?” The Prophet, ﷺ, said to him: “If you live, whatever work you do in order to be pleasing to Allah, will raise you in rank and degree. Perhaps you will live, it will be to benefit some people and harm others. O Allah, let the emigration of my companions assure them full satisfaction. Do turn them back on their heels. But the unfortunate one was Saʿd Bin Khawla”. The Prophet, ﷺ, gave a eulogy in grief that he died in Makkah.” Ar-Rabīʿ said: “Some people will benefit from you and others will be harmed by you”, this is referring to the event of Sa’d as Governor of Iraq. He fought people who apostatized and he was patient with them. However, he gave others the opportunity to repent. Those who shared the position of Musaylima, the liar. Eventually, they repented and benefited from the arrangement. To have said “he waited on them” means “he fought them with patience” .

Ahad - https://sunnah.com/muslim:1628a

## 49) - “Of hospitality, neighbors, slaves and orphans”

690- 'Abū Ubayda narrated, that Jābir 'Ibn Zayd, said: I heard the Prophet, ﷺ, say: "Let him who believes in Allah and the Day of Judgment honor his guest with generosity, for a day and a night. The duration of hospitality is three days, beyond which it falls under charity. The guest should not stay with someone to the point of inconveniencing him”.

Mutawaatir - https://sunnah.com/bukhari:6135

691- Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "O believing women, do not consider insignificant any gift to (or from) your neighbor, even if it is a burnt sheep's hoof". Ibadi 363

Mutawaatir - https://sunnah.com/muslim/1030 https://sunnah.com/bukhari:2566

692- 'Abū Ubayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "Let him who believes in Allah and the last day, speak only good or keep quiet and do no harm to his neighbor".

Mutawaatir - https://sunnah.com/abudawud:5154

693- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn Abbās, the Prophet, ﷺ, said: "My beloved Gabriel, peace be upon him, advised me to be gentle with my slaves, until I thought that the son of Adam should no longer be slaves. And he advised me to treat my neighbor with respect, to the point where I believed that nothing should be kept secret from him".

Ahad - ibadi only

694- Ar-Rabī' reported, that 'Abū Masʿūd Al-'Anṣārī said: "While I was whipping my slave, I heard a voice, coming from behind saying to me: "Be aware O 'Abū Masʿūd!" I was so carried away with anger, that I did not hesitate, until the Prophet, ﷺ, came before me. As soon as I saw him, the whip fell from my hand. The Prophet, ﷺ, said: "Be aware, O 'Abū Masʿūd that Allah can do more to you than you do to this slave." I said: "By him who sent you to communicate the truth, I will never beat a slave again"."

Ahad - https://sunnah.com/muslim:1659a

695- 'Abū Ubayda reported, from Jābir 'Ibn Zayd, thar 'Ibn 'Umar said "If a slave is sincere to his master and worships his Lord properly, Allah doubles his recompense to him."

Mutawaatir - https://sunnah.com/bukhari:2549

696- 'Abū Ubayda, narrated from Jābir 'Ibn Zayd that he heard some Companions report that the Prophet, ﷺ, forbade slave labor after the evening (3ishaa) prayer.

Ahad - ibadi only

697- 'Abū Ubayda reported, from Dhammām 'Ibn As-Sā'ib, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās, that the Prophet, ﷺ, said "Whoever shelters an orphan and takes care of him, hoping to be rewarded by Allah, Allah takes care of his reward. Allah, in fact, does not neglect the reward of those who do good."

Ahad - ibadi only

698- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "None of you should prevent his neighbor from fixing a beam to his own wall, because this is a right obligatory upon him". ibadi 370

Mutawaatir - https://sunnah.com/ibnmajah:2337

## 50) - “Threats against property violations”

699- 'Abū Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: “(Stealing) A little bit of people’s wealth leads to hellfire”.

Mutawaatir - https://sunnah.com/ibnmajah:2850 https://sunnah.com/abudawud:2711

700- 'Abū 'Ubayda said: “I have heard from Companions that the Prophet, ﷺ, said: "There are two types of sins. First the sin between the believer and Allah and the sin between man and his neighbour. Concerning the first sin, if man repents of it, he will be like him who did not commit it. As for the sin of hurting a neighbour, his repentance is only acceptable if he corrects the injustices towards his victims”.

Ahad - ibadi only

701- 'Abū Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, had forbidden to walk in a cultivated field and said about it: "Only three individuals are authorized to walk in a cultivated field: in this case the one who waters it, the one who carries it and the one who guards it”. Ar-Rabī‘ said: Al-Wāqī is the protector and Al-Nāqī is the one who pulls out the grass.

Ahad - ibadi only

702- 'Abū Ubayda narrated from 'Ibn 'Umar that the Prophet, ﷺ, said: "Let no one milk anyone's animal without permission. Would any of you allow us to come into your cellar, break down its doors and take away your food? Now, the udders of your animals are the cellars of your food. It is therefore unlawful to milk someone's animal without his permission.”

Ahad - https://sunnah.com/bukhari:2435

703- Ar-Rabī' narrated, from ʿUbāda 'Ibn 'Aṣ-Ṣāmit, that the Prophet, ﷺ, said: "Declare even the thread and the needle, and keep yourselves from fraud because it will bring shame to those who would have practiced it, on the day of resurrection”.

Mutawaatir - https://hadithunlocked.com/ahmad:17154

704- 'Abū 'Ubayda narrated, from Jābir, from 'Ibn 'Abbās, that 'Abū Ṭayba having cupped the Prophet, ﷺ, ordered that he be given a measure (Ṣāʿ) of dates and his masters to reduce the tax on him.

Mutawaatir - https://sunnah.com/bukhari:2102

## 51) - "The Sum of Etiquette"

705- 'Abū Ubayda narrated, from Jābir, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, said: "Do not hate one another, do not envy one another, and do not turn away from one another. Be brothers, O servants of Allah. A Muslim is not permitted to sever his relations with his brother for more than three days.”

Mutawaatir - https://sunnah.com/bukhari:6066 ibadi 706 707

706- 'Abū Ubayda narrated from Jābir, from 'Abū Saʿīd Al-Khidrī, that 'Abū 'Ayyūb Al-Anṣārī said: The Prophet, ﷺ, said: “It is not permitted for a believer to remain apart from his brother for more than three days. When they meet again and each of them refuses to approach the other, the best of them will be the one who greets first.”

Mutawaatir - https://sunnah.com/abudawud:4913 ibadi 705

707- 'Abū Ubayda narrated, from Jābir 'Ibn Zayd, from 'Ibn Hurayra, that the Prophet, ﷺ, said: “Beware of suspicion, for suspicion is the most false suggestions of the soul; don't spy, don't prying, don't be hateful, don't be envious, don't be discordant. But rather be brothers, O servants of Allah”. Ar-Rabīʿ said: “Do not spy means that none of you seek to point out the faults of others. Beware of slander and revenge for his harmful faults.”

Mutawaatir - https://sunnah.com/tirmidhi:1935 ibadi 705

708- 'Abū Ubayda said: I was informed from 'Ibn Masʿūd that the Prophet, ﷺ, said: "Beware of envy, suspicion and aggression against each other, for whoever does that has no share in Islam. And no right in Islam for those who have one of these qualities.”

Ahad - ibadi only

709- 'Abū Ubayda said: I was informed that 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, said: “When we know someone for their kindness, we have said well and we judge it well. On the other hand, the one we know for its wickedness, we speak badly of it and we judge it badly.”

Mutawaatir - https://hadithunlocked.com/bukhari:2641

710- 'Abū 'Ubayda said: I heard the Prophet, ﷺ, say: "Whoever is envious should not harm (others). Whoever has bad omens should not return (abandon goal). Whoever is suspicious should not take it for reality (following assumptions), and this distinguishes the Muslim from the hypocrite.”

Mutawaatir - https://hadithunlocked.com/tabarani:3227 https://hadithunlocked.com/suyuti:16005a ibadi only

## 52) - “Of the soul of the faithful and of his emblem”

711- 'Abū ʿUbayda narrated from Jābir that he was informed from Kaʿb 'Ibn Mālik that the Prophet, ﷺ, said: "The soul of the faithful turns into a bird that lives on the trees of paradise until Allah restores his body to him, on the day of Resurrection”.

Mutawaatir - https://sunnah.com/muslim:1887

712- 'Abū 'Ubayda reported being informed from 'Ibn ʿUmar that the Prophet, ﷺ, said: "There is among the trees one whose leaves do not fall and it is like believing Muslim. Tell me what tree is it? ". 'Ibn ʿUmar said: So the people mentioned various trees of the wilderness, and it occurred to me that it was the palm tree, but i felt shy. So they said: “O Prophet, tell us what tree is this?” The Prophet, ﷺ, said: "It

is the blessed palm tree which bears fruit at all times, by the will of the Lord" that means every six months".

Ahad - https://sunnah.com/bukhari:62

713- 'Abū ʿUbayda reported that he heard the Prophet, ﷺ, say: "Whoever fears Allah, Allah suffices him from relying on people. Whoever fears people and not Allah, Allah will give power to the people over him and abandon him."

Mutawaatir - https://hadithunlocked.com/tirmidhi:2414 https://hadithunlocked.com/tabarani:11696

714- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from 'Ibn ʿAbbās, that the Prophet, ﷺ, said: "Whoever exalts himself before people, Allah will humiliate him and whoever humbles himself before Allah, Allah will raise his degree" .

Mutawaatir - https://sunnah.com/ibnmajah:4176

715- 'Abū ʿUbayda said: I was informed from 'Ibn Masʿūd that the Prophet, ﷺ, said: "Whoever protects himself from two things will protect his religion". It is said: "What are these two things, O Prophet?" The Prophet, ﷺ, said: "Whoever guards what is between the jaws and what is between the legs". Ar-Rabī' said: speech and private parts.

Mutawaatir - https://sunnah.com/tirmidhi:2408

716- 'Abū ʿUbayda said: I was informed from 'Ibn ʿAbbās that the Prophet, ﷺ, said: "Beware of three things and I guarantee you paradise" . It is said: "What are they, O Prophet?" The Prophet, ﷺ, said: "It is the tongue, the belly and the private parts".

Mutawaatir - https://sunnah.com/tirmidhi:2408 ibadi only

717- 'Abū ʿUbayda said: The Prophet, ﷺ, said: "No one (believer) who has lost three of his children, shall be touched by hellfire." A woman said: "And two? O prophet" The Prophet, ﷺ, said: "And two (as well)".

Mutawaatir - https://sunnah.com/bukhari:7310

718- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from ʿAbū Hurayra, that the Prophet, ﷺ, said: "Whoever loses three children will not be touched by the hellfire except for what will fulfill the oath" .

Ahad - https://sunnah.com/tirmidhi:1060

719- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from ʿAbū Hurayra, that , the Prophet, ﷺ, said: "The strong man is not the one who uses his strength but rather the one who controls himself at the moment of anger".

Ahad - https://sunnah.com/bukhari:6114

## 53) - "On terrorizing a Muslim, keeping dogX, revealing the secret of others and of the devil"

720- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, said: "Whoever causes dread to a Muslim, Allah will torment him on the day of resurrection. Whoever divulges his brother's secret, Allah will reveal his secrets before all creatures on the day of resurrection."

Ahad - ibadi only

721- 'Abū ʿUbayda narrated, from Jābir from 'Āisha, may Allah be pleased with her, that the Prophet, ﷺ, said: "Whoever owns a dog not for guarding his fields or his herds, his merits daily diminish by one Qīrāṭ". Jābir said: or of two Qīrāṭ. The Qīrāṭ is as huge as Mount Uḥud.

Mutawaatir - https://sunnah.com/nasai:4287 https://sunnah.com/bukhari:5482 https://sunnah.com/muslim:1575a

722- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that Al-Ḥasan Al-Baṣrī said: "The Prophet, ﷺ, actually forbade raising a dog because this causes terror to the faithful. Because of this, he also said: the merits of the devotee are reduced by two Qīrāṭ."

Ahad - ibadi only

723- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that he heard Jābir 'Ibn 'Abd Allah say: "The Prophet, ﷺ, said: "When the night comes, close the door, tie the water skin, cover the vessel and put out your lamps, because the devil does not open a lock, nor does he untie a seal, nor does he uncover a vessel. However, a mouse can indeed cause a fire in a house "." Ar-Rabīʿ said: "the mouse causes the fire by dragging the burning wick from the lamp and carrying it to the roof of the house."

Ahad - https://sunnah.com/ibnmajah:3410

## 54) - "Etiquette of the believer towards himself and the sunnah"

724- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that the Prophet, ﷺ, said: "My friend Gabriel, may salvation be upon him, recommended to me to treat people with friendliness".

Mutawaatir - https://sunnah.com/bukhari:6014 (different wording) ibadi 693

725- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that ʿĀisha, may Allah be pleased with her, said: "the most beloved deed to the messenger of Allah was the deed that is done consistently."

Mutawaatir - https://sunnah.com/ibnmajah:1225

726- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Do not walk with one shoe. Have both bare feet or both feet shod. When one of you puts on his shoes, start with the right foot, and when he takes his shoes off, start with the left foot".

Mutawaatir - https://sunnah.com/abudawud:4137 https://sunnah.com/muslim:268a

727- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from 'Abū Saʿīd Al-Khidrī saying “that the Prophet, ﷺ, ordered to trim the mustaches and leave the beard to grow”. Ar-Rabīʿ said: He wants to shorten what has become long.

Mutawaatir - https://sunnah.com/tirmidhi:2763

728- 'Abū ʿUbayda reported being informed that 'Abū Hurayra said: The Prophet, ﷺ, established ten traditions for a person: five for the head and five for the body. For the head they are parting the hair, trimming the mustaches, picking your teeth with the Siwāk, gargling, and sucking water through your nose. For the body they are plucking the armpit hair, clipping the nails, shaving the pubes, circumcision and istinja.

Mutawaatir - https://sunnah.com/ibnmajah:294 https://sunnah.com/mishkat:379

## 55) - "On manners"

729- 'Abū ʿUbayda narrated, from Jābir 'Ibn Zayd, from 'Abū Saʿīd Al-Khidrī, that the Prophet, ﷺ, said: “Two people should not whisper in the presence of a third person".

Mutawaatir - https://sunnah.com/muslim:2183a

730- 'Abū 'Ubayda narrated, from Jābir, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Last hour will not come until there comes a time where the man, passing near a grave, will say: “I wish I was in his place”.” ibadi 494

Ahad - https://sunnah.com/bukhari:7115

731- According to 'Abū Hurayra, the Prophet, ﷺ, said: "Every son of Adam will be devoured by the earth with the exception of the tail bone from which he was created and from which he will be reconstituted.”

Ahad - https://sunnah.com/abudawud:4743

732- 'Abū ʿUbayda narrated, from Jābir, from 'Abū Saʿīd Al-Khidrī, that the Prophet, ﷺ, said: “Angels do not enter a house which contains sculpted or drawn figurative representations”.

Ahad - https://sunnah.com/tirmidhi:2805 https://sunnah.com/abudawud:227 (including dog, junub)

733- 'Abū ʿUbayda narrated that he was informed that the Prophet, ﷺ, said: "A man may speak words pleasing to Allah without giving it much importance, so Allah writes for him due to His pleasure until the day of meeting. A man may utters words that angers Allah without giving it much importance, so Allah writes for him due to His wrath until the day of resurrection”.

Mutawaatir - https://sunnah.com/bukhari:6478 (wording difference)

734- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ , said: "Whoever finds his parents (to serve them) but does not enter paradise with them will not find them".

Mutawaatir - https://sunnah.com/muslim:2551a (wording difference)

735- The Prophet, ﷺ, said: “Whoever quarrels for one hour of the day with one of his parents will be doomed to hell unless he repents”.

Ahad - ibadi only

736- 'Abū ʿUbayda narrated from 'Abū Hurayra that the Prophet, ﷺ, said: “The worst of mankind is the two-faced person. He comes to people with one face and to others with another face” .

Ahad - https://sunnah.com/bukhari:7179

737- 'Abū ʿUbayda narrated, from Jābir , from 'Abū Hurayra, that the Prophet, ﷺ, said: "A man felt a terrible thirst, in road course. He found a well, he went down and drank. On his way back, he found a dog gasping with thirst to the point of chewing mud. Then the man said: “This dog, suffers from thirst as much as I suffered just now.” So he went down into the well, filled his boot with water, and grabbed it with his teeth. He went out and watered the animal. Allah was grateful to him for his action and forgave him. People said: “O Prophet, will we be rewarded for the good done to animals?” The Prophet, ﷺ, said to them: “There will be a reward for serving every living being”.

Ahad - https://sunnah.com/bukhari:2363

738- 'Abū ʿUbayda reported being informed that 'Abū Bashīr Al-Anṣārī said: “I was with the Prophet, ﷺ, during an expedition. The Prophet, ﷺ, sent a messenger to the people in their camp to tell them not to leave any collar of rope or the like around the necks of the camels without cutting them all. People used it (wearing necklace) to protect their animals from the evil eye”.

Ahad - https://sunnah.com/muslim:2115

739- 'Abū ʿUbayda narrated from Jābir, from 'Abū Hurayra, that the Prophet, ﷺ, said: "It is forbidden for any woman who believes in Allah and the Day of the Last Judgment to make a journey of one day and one night of walking without being accompanied by a Maḥram".

Mutawaatir - https://sunnah.com/abudawud:1726

740- 'Abū ʿUbayda narrated from Jābir that the Prophet, ﷺ, said: "Whoever finds thorns in his path and drives them out of the way, Allah will be grateful to him and will forgive him his sins.”

Mutawaatir - https://sunnah.com/abudawud:5245

741- 'Abū ʿUbayda narrated from Jābir, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Travel is a form of torment. It deprives food, drink and sleep. So when one of you finishes traveling, hasten to return to his family” Ar-Rabī ‘‘ said: Al-Nahmatu is the need.

Ahad - https://sunnah.com/ibnmajah:2882

742- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that he was informed , from 'Ibn ʿUmar that the Prophet, ﷺ, said: "Bad omen exists in housing, wife and mount”

Contrary mutawaatir - https://sunnah.com/mishkat:4586 (no bad omen in islam)

743- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd that 'Ibn ʿUmar said: The Prophet, ﷺ, said: "When a Jew greets you, he tells you : As-Sām be upon you. As-Sam means death. But, answer him: And on you too”.

Mutawaatir - https://sunnah.com/bukhari:6395

744- 'Abū ʿUbayda narrated that Jābir said: We have been informed that the Prophet, ﷺ, said: "Allah, may he be exalted, said: 'Whoever maintains ties of kinship has maintained ties of kinship with Me, and whoever severs ties of kinship has severed ties with Me”.

Mutawaatir - https://sunnah.com/muslim:2555

745- 'Abū ʿUbayda narrated from Jābir 'Ibn Zayd, from 'Ibn ʿAbbās, that the Prophet, ﷺ, said: "No one will enter Paradise by virtue of his deeds (alone).” They say: “Not even you, O Prophet?” The Prophet, ﷺ said: “Not even me, unless Allah covers me with his mercy”. Ar-Rabīʿ said: It means protect me and cover me with his mercy as one covers the sword in his pocket.

Mutawaatir - https://sunnah.com/bukhari:5673

746- 'Abū ʿUbayda said: I have been informed that the Prophet, ﷺ, said: "Whoever says “I am one of the people of paradise” he is one of the people of Hellfire".

Ahad - ibadi only

## 56) - "On the seriousness of the sin of lying about the Prophet, ﷺ"

747- 'Abū ʿUbayda narrated, from Jābir 'Ibn Zayd, from 'Ibn ʿAbbās, that the Prophet, ﷺ, said: "Whoever lies about me intentionally, let him take his seat in the Fire”. Ar-Rabīʿ said: He did not invent this and is not supposed to commit it but he meant that it constitutes his judgment a deserved place in hell.

Mutawaatir - https://sunnah.com/ibnmajah:37 https://sunnah.com/muslim:3 https://sunnah.com/tirmidhi:2659

748- Ar-Rabīʾ reported, from Yaḥyā 'Ibn Kuthayr, that ʿAṭā' 'Ibn As-Sā'ib said: We were at ʿAbd Allah 'Ibn Al-Ḥārith when he said to us: “Do you know why the Prophet, ﷺ, said: "Whoever lies about me intentionally, let him take his seat in the Fire”?” He said: “We said no.” He said: “Well this was regarding ʿAbd Allah 'Ibn 'Abī Jadʿa. Indeed, the latter went to the Thaqīf in Al-Ṭā’if and said to them: “This is the coat of the Prophet, ﷺ. He ordered me to take whatever I wanted.” They said: “Here are our lodgings. Choose what you want”. He waited until nightfall then said: “And I will take up residence in whichever of your women I wish”. They said to him: “Our covenant with the Prophet, ﷺ, prohibited fornication. We will send to the Prophet, ﷺ, a messenger.” This one arrived at noon. He said to the Prophet, ﷺ: “I am

the messenger of Thaqīf for you. ‘Ibn Jad‘a came to us and he said: “This is the coat of the Prophet, ﷺ. He ordered me to settle in any of your houses I wanted.” We said to him: “Here are our lodgings. Choose what you want.” He waited until nightfall then said: “And I will take up residence in whichever of your women I wish”. We said to him: “Our covenant with the Prophet, ﷺ, prohibited fornication.”

Thereupon, the Prophet, ﷺ, become extremely angry, the anger I have never seen before; then he said, “O so and so, and so and so! Go find him and if you catch him, kill him and then burn him”. Then he continued: “I do not see you finding him except you have been spared (of killing) him”. ʿAbd Allah 'Ibn 'Abī Jadʿa had, in fact, gone out on a night when it was raining a lot, in order to satisfy a need. Then, a snake bit him causing his death. So the two messengers burned him. This is why - concluded (ʿAbd Allah 'Ibn Al-Ḥārith) -, that the Prophet, ﷺ, had said: "Whoever lies about me intentionally, let him take his seat in the Fire".

Ahad - ibadi only

## 57) - "The appearance of the Prophet, ﷺ"

749- 'Abū 'Ubayda narrated, from Jābir 'Ibn Zayd, from 'Anas 'Ibn Mālik: “The Prophet, ﷺ, was not tall nor short in stature neither dazzlingly white nor dark brown nor curly hair nor soft hair. Allah commissioned him to convey the Message at the age of forty. He settled in Mecca for ten years and in Medina for ten years too and Allah put an end to his life at the age of sixty. The white hair on his head and his beard did not reach his twenties.” Ar-Rabī‘‘ said: the man of short stature is the most supposed image and the one whose color is dazzling, of remarkable whiteness.

Ahad - https://sunnah.com/muslim:2347a

750- Ar-Rabī' said: According to 'Abū 'Ubayda, according to Jābir 'Ibn Zayd, 'Aisha may Allah be pleased with her, was six years old when the Prophet, ﷺ, married her and was nine years old when he actually married her. She is his only virgin wife. He died when she was eighteen years old and she received after him forty-eight years. She died during the reign of Mu‘āwiya. It was during Ramadhan in the year fifty-eight. 'Abū Hurayra took it upon himself to pray over her. She is buried in Al-Baqī‘ and has been attributed sixty-eight Ḥadīths.

Mutawaatir - https://sunnah.com/bukhari:5133 https://hadithunlocked.com/hakim:6715 ibadi only

751- Ar-Rabī' reported, from 'Abū ʿUbayda, that Ḥayyān 'Ibn ʿUmāra said: I heard 'Abd Allah 'Ibn ʿAbbās, may Allah be pleased with him, say in the Holy Mosque: Jābir 'Ibn Zayd is the most learned of men without exception.

752- Al-Ḥaṣan said: When Jābir 'Ibn Zayd died, the news reached Anas 'Ibn Mālik who said: The most learned man , the best on the face of the earth has just died. Ar-Rabī‘ reported that 'Abū ʿUbayda said: Anas 'Ibn Mālik, was then ill and died in the same week as Jābir, in the year ninety-three of the Hegira. The traditions reported by 'Anas 'Ibn Mālik are forty in number.

753- Ar-Rabīʿ reported that 'Abū ʿUbayda said: 'Ibn ʿAbbās was learned and learned. No one was known in his time who could rival him in the field of knowledge. People called him "The ocean" following his knowledge of various sciences. It was said that he met once, with his companions and said to them: Ask me about anything you will, except what is beyond the seventh century and the deepest lands. I will let you know.

754- Abū ʿUbayda said: We have been informed that 'Ibn ʿAbbās died at Aṭ-Ṭā'if, at the time of the reign of ʿAbd al-Malik 'Ibn Marwān, in the year 68 . He was then 72 years old. He had dyed his beard with Ṣufayr. He had fathered a son named ʿAli, who was of great piety and continence. He prayed daily making one thousand Rakʿāt. He was called Al-Sajjād which means he who bows down a lot.

The narrations reported by:
'Ibn 'Abbās - 150 one hundred-fifty
'Abū Saʿīd Al-Khidrī - 60 sixty
'Abū Hurayra - 72 seventy-two
Jābir 'Ibn Zayd - 184 one hundred eighty four Marāsīl narrations
Abū ʿUbayda - 88 eighty-eight
'Anas 'Ibn Mālik - 40 forty

The total number of the narrations of the Prophet, ﷺ, cited in these first two volumes is (654) six hundred and fifty-four, in addition to what was narrated by Ar-Rabīʿ.

Ar-Rabīʿ said: "We have been informed that the number of the narrations reported from the Prophet, ﷺ, is around four thousand, of which nine hundred deal with fundamental dogmas and the rest is about ethics and stories.

The number of narrators is nine hundred men and one woman who is ʿĀisha, the Mother of the Believers, may Allah be pleased with her. All of the prophetic narrations that we have cited in these two volumes, with the exception of what Ar-Rabī' reported from 'Abū 'Ayyūb, ʿUbāda 'Ibn 'Aṣ-Ṣāmit and 'Abū Masʿ ūd. Allah is, however, best informed. - ibadi only

## VOLUME 3

## 1) – "On the argument against him who claims that great sinners are not infidels"

1, 752- Ar-Rabī' 'Ibn Ḥabīb said: Jābir 'Ibn Zayd, reports that the Prophet, ﷺ, said: "Access to paradise is forbidden to the man who affects a feminine behavior, to the cuckold, to the woman who affects a masculine behavior, and to the woman who is not jealous of her husband".

2, 753- The Prophet, ﷺ, said: "Kill the snakes, both large and small. We will no longer make peace with them since we declared war on them. Anyone who refuses to kill them for fear of revenge is unfaithful".

3, 754- The Prophet, ﷺ, said: “Whoever renounces a business he was going to perform because of a bad omen is unfaithful”.

4, 755- The Prophet, ﷺ, said: “When a man says to another: you are my enemy, one of them is unfaithful”.

5, 756- The Prophet, ﷺ, said: “Allah, may he be blessed and exalted, said: I disavow anyone who acts by bad omen, exercises divination or resorts to the services of a diviner, practices witchcraft or resorts to the services of a witch”.

6, 757- The Prophet, ﷺ, said: “Any man who sodomizes his wife is unfaithful”.

7, 758- The Prophet, ﷺ, said: “Whoever claims a father other than his own or appropriates the right of patronage which does not belong to him, paradise will be forbidden to him and he will be struck of the curse of Allah, that of the angels and that of all men. All the works that he will have presented on the day of the resurrection, both prescribed and supererogatory, will be rejected”.

8, 759- The Prophet, ﷺ, also said: “There are three kinds of people to whom Allah pays no regard on the Day of Resurrection. He inflicts a painful torture on them. It is the man with gray hair who indulges in fornication, the destitute full of pride and vanity and the one who uses the name of Allah as a commodity, neither buying nor selling anything. be without swearing by Allah. Ar-Rabī‘‘ said: Al-’Ashmaṭ means the old man.

9, 760- The Prophet, ﷺ said: "The body that has fed on illicit gain will be deprived of access to paradise, because the fire of hell is the fate that it will have deserved”.

10, 761- The Prophet, ﷺ, said: "There are three categories of people whom Allah will disregard on the Day of Resurrection. It is about the one who liquidates his goods by abusively resorting to oaths, the villain, the man, that is to say, who lets his clothes trail behind him out of pride and the one who reproaches the benefits he grants ".

11, 762- The Prophet, ﷺ, said: “We disavow whoever deceives us, refuses to give us prevalence, whoever brings an innovation in Islam or harbors an innovator in religion and whoever disrespects our aged people and does not treat our little ones kindly”.

Ar-Rabī‘ affirms that it is a question of disavowal in the Ḥadīth .

12, 763- The Prophet, ﷺ, said: “Heaven is forbidden to him who has killed an Ẓimmī, oppressed him or made him endure what he cannot bear. I am the defender of the Ẓimmī against his adversary on the day of the resurrection and more bears reason of the faithful” .

13, 764- The Prophet, ﷺ, said: "Whoever contributes to the murder of a Muslim individual, even by a half-word, will appear, on the day of resurrection, before Allah, having no no hope of having his clemency" .

14, 765- The Prophet, ﷺ, said: "Beware, after my death, of becoming unfaithful by killing each other" .

15, 766- The Prophet, ﷺ, said: "If all the inhabitants of the heavens and the earth were complicit in the unlawful killing of a Muslim, Allah would throw them all into hell" .

16, 767- The Prophet, ﷺ, said: "Whoever harms a devotee or causes him fear, Allah will make his fear continue in hell."

17, 768- 'Ibn Mas'ūd reported that the Prophet, ﷺ, said: "The corruption of power is impiety" .

18, 769- The Prophet, ﷺ, said: “Whoever prays, fasts and gives alms, out of ostentation, has associated another deity with Allah”

19, 770- The Prophet, ﷺ, said: "Whoever kills for revenge after granting forgiveness or after receiving blood money, will be eternally damned in hell."

20, 771- The Prophet, ﷺ, said: “Whoever died, while being indebted for a debt, does not access the heaven. He was told: even if he died, for the divine cause? The Prophet, ﷺ, said: even if he killed seventy infidels then lived again and then dies indebted, he will not go beyond the gate of paradise” .

21, 772- 'Ar-Rabī' said: a dead man was presented to the Prophet, ﷺ, so that he may benefit from his prayer, so he said: "Does he owe a debt? People answered: yes. So he said, "Did he leave any heirs?" People said, no. The Prophet, ﷺ, said: “perform the prayer for your companion” .

22, 773- The Prophet, ﷺ, said: “Whoever and whoever died, keeping in his heart the feeling of pride, will not benefit from paradise, will not smell its odor and won't see it. And whoever retains a feeling of ignorance towards his brother, Allah will clothe him on the Day of Judgment with a cloth of hell” .

23, 774- The Prophet, ﷺ, said: “Whoever divulged the secrets of his Muslim brother here, Allah discovers his secrets in the Hereafter” .

24, 775- The Prophet, ﷺ, said: “Once a man commits the act of adultery, he will lose his membership in Islam. And when he repented, he took it back again” .

25, 776- The Prophet, ﷺ, said: “The people of hell complain about the smell of the one who committed the act of adultery in the space of hell”. All these prophetic traditions prove the unbelief of believers and they are numerous and incalculable. Allah is the saviour. There is no strength and no power without the help of Allah, the Majestic and the Glorious.

## 2) - "The argument is against him who said that faith is only an act of speech without action"

26, 777- 'Ar-Rabī' Bin Ḥabīb said: It has come to me, according to the Prophet, ﷺ, that he said: "Allah has cursed Al-Murji'a of after the word of seventy Prophets who preceded me”. He was told: Oh Prophet! What is Al-Murji'a? He said: “Those who claim that the essence of faith is but an act of speech without action” .

27, 778- Jābir Ibn Zayd said: A passenger, having a beautiful face and a fresh smell, went to the Prophet, ﷺ, when he was sitting among his companions and said to him: May do I get closer to you? The Prophet, ﷺ, said to him: "with pleasure". The man approached the Prophet and said to him: what is faith? The Prophet, ﷺ, said to him: "You must believe in the existence of Allah, his angels, his books, his Prophets, on the day of judgment, in destiny as well as in its blessings and its misdeeds, that it emanates from Allah". He said: You have spoken the truth and he added: Oh Prophet! And what does Islam mean? The Prophet, ﷺ, said to him: "One must perform prayer, pay legal alms, fast during the month of Ramadan, get rid of dirt and perform pilgrimage, for those who enjoy favorable conditions. The man said: you told the truth and then he disappeared. It is the angel Gabriel, upon him be salvation .

28, 779- Ar-Rabīʿ said: Someone asked ʾAbū Ẓarr: what does belief mean? 'Abū Ẓarr recites the following Quranic verse to him:

“It is not charity to turn your faces towards the East or the West. But it is charity, yes, to believe in Allah and the Last Day, in the angels, in the Book and in the Prophets, to give of one's wealth, for the love of Allah, to relatives, to orphans, to the poor, to the child of the road and to the beggars, and to loosen the yokes, to establish the Office and to discharge the tax. And those who fulfill their pacts when they have made them, those who are enduring in adversity, distress and, during war, here they are the truthful! And here they are, the pious! (The cow, 177).

The man said to him: I did not ask you about virtue? 'Abū Ẓarr said to him: Someone went to the Prophet, ﷺ, and asked him this same question. So, the Prophet, ﷺ, recited this same Quranic verse to him.

29, 780- The Prophet, ﷺ, was asked about the belief, he said: “It lies in patience and tolerance” .

30, 781- The Prophet, ﷺ, was asked about the best believer? He said: “He is the one who observes the best ethical rules of conduct” .

The Prophet, ﷺ, said: "Belief consists of a hundred criteria of which the most recognized is to say that there is only one Allah and the least recognized is to participate in overcome the harm caused by the circumstances of the road” .

31, 782- Once the Prophet, ﷺ, was asked about belief when his head was wrapped in his cloak. He took the cloak off his head then he put his hand to his chest and said, “belief lies here, belief is in the heart”.

32, 783- The Prophet, ﷺ, said: “Whoever does not attain belief through his word since his heart has not known belief”. All of these prophetic traditions prove that belief is about joining words with action. Anyone who claims otherwise is exposed to disbelief because of the said word.

## 3) – “The argument against the one who rejects the idea of the prayer concerning the Muslim dead and denies the idea of this prayer whatever the dead, filial or adulterous”

33, 784- Ar-Rabī' 'Ibn Ḥabīb, may Allah have mercy on him, said: I heard Jābir Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said : “praying is permitted behind every filial and adultery. Accomplish, therefore, this prayer behind all filial and adultery” .

34, 785- The Prophet, ﷺ, said: “The performance of the prayer concerning the dead Muslims who recognize the existence of Allah, his Prophet and the day of judgment is obligatory, whoever rejects it , he is adultery.”

35, 786- The Prophet, ﷺ, said: “May Allah be merciful to Allah to him who is silent to have peace or speaks in the right way to benefit from it”.

36, 787- The Prophet, ﷺ, said: "Do not be a great incriminator nor a great accursed and do not advance opinions, concerning the religion not authorized by Allah"

37, 788- The Prophet, ﷺ, said: “After my death, Imāms will appear who will not adopt my prophetic tradition and will not refer to my rules of righteousness”. People said: Oh Prophet! How to get on the path to salvation? The Prophet, ﷺ, said: “Obey them as long as they do not forbid you from performing the five prayers”.

38, 789- Caliph 'Umar, may Allah be merciful to him Allah, said: obey the Imam even if he beats you or deprives you of a right or if he causes you harm . The Prophet, ﷺ, ordered to obey the governor even if he is an adulterer and to pray behind him when he dies. What then of the cases of believers who recognize the existence of Allah, his angels, his holy books, his prophets, and the last day of judgment. Anyone who claims otherwise will be called an adulterer and not a polytheist .

39, 790- The Prophet, ﷺ, said: “Let the righteous among you govern you for they are your guides in the right path of your Allah”.

40, 791- The Prophet, ﷺ, said: “No prayer for an Imām ahead of people who hate him” .

41, 792- The Prophet, ﷺ, said: “Let the reasonable men among you line up behind me in the first row then those who occupy the last row and so on” .

42, 793- The Prophet, ﷺ, said: “choose the virtuous Imām and choose the suitable wife for your descendants” .

43, 794- The Prophet, ﷺ, said: “May he be cursed by Allah, the governor despot towards my community and who enjoys his goods”.

44, 795- The Prophet, ﷺ, said: “Whoever despotic governor is, he is considered undesirable. Any despotic governor is not entitled to govern. Let the Muslims under his authority invoke Allah or invest the functions of the most virtuous Imām”

45, 796- Caliph ‘Umar ‘Ibn Al-Khaṭṭāb, may Allah be merciful to him Allah, said: a governor is appointed only if he has gathered five merits . If one is missing, the other four are worth nothing except in his presence, namely, to procure the lawful goods, to keep them intact after his power of attorney and to use them with good management, to follow acceptable dispositions and not not fragile , and have commendable firmness .

46, 797- 'Ali 'Ibn 'Abī Ṭālib said: "when he addressed his emissaries to Mu'āwiya 'Ibn 'Abī Sufiyān said: pray in your nomad and take your prayer in their company for a rosary for Allah accepts only acts of the pious. Al-Ḥasan Al-Baṣrī, Saʿīd 'Ibn Jubayr were empowered to perform the Friday prayer at home, then they would go to the mosque to perform the prayer in the company of the governor of the 'Umayads and they considered this prayer performed as what a rosary.

**• Statements in denouncing evil**

47, 798- Ar-Rabī' said that 'Abū 'Ubayda reported that he was informed that the Prophet, ﷺ, said: "Being afraid of people should not prevent, one among you, to tell the truth if he is a witness and to deny falsehood if it reaches him” .

48, 799- The Prophet, ﷺ, said: “Have the courage to speak the truth even if it is bitter and do not associate anything with Allah even in the case of torture, or burning . Ar-Rabī‘ added from 'Abū 'Ubayda referring to Jābir 'Ibn Zayd that it means the sense of divine association due to the heart. As for the divine association due to the word, Allah has authorized it for the one who is in a state of undesirable obligation .

**• Statements collected prohibiting the murder of children and women**

49, 800- 'Abū 'Ubayda narrated from Jābir 'Ibn Zayd from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Watch out, avoid the killing of children and women except the one who took part in the fight, she exposes herself to death”.

50, 801- He added that the Prophet, ﷺ, blocked people protected by a citadel when a woman stood up and showed her vagina in the direction of the Prophet, ﷺ, while participating in combat. The Prophet, ﷺ, ordered the fighters in charge of shooting with the arrows to target her. Sa'd 'Ibn Al-Waqqās took aim and did not miss. She fell from the citadel, to dead ground.

**• Statements collected regarding the call to Islam and prohibition of fighting before that**

51, 802- 'Abū 'Ubayda reported from Jābir 'Ibn Zayd that he was informed that the Prophet, ﷺ, sent 'Ali at the head of military expedition and said to him: "Oh 'Ali! Do not go fight the people before calling them to Islam and warning them, these are the orders I have received".

52, 803- He also said: he was presented with prisoners from a tribe of arab tribes. Those said: "O Prophet! No one called us or conveyed the message to us." He said: "Allah". They also say: "Allah". So he decides: "free them" and they freed them. He further adds: "you have to wait until my message reaches them because my mission is general, it does not stop until the day of judgment". Then the Prophet, ﷺ, recited this verse:

"And this Quran has been revealed to me so that I may thereby warn you and those whom it will reach" (the cattle, 6v19)

53, 804- He continues to say: 'Ibn 'Umar and Al-Ḥasan Al-Baṣrī noted that the message of the Prophet, ﷺ, was fulfilled during his lifetime and it was completed after his death. There is no more propaganda today. Ar-Rabī'' said: 'Abū 'Ubayda said: the call to Islam remains forever until the day of judgment, except in the event that you are under a surprise attack. It is then that you may defend yourself without callingl to Islam.

**• The collected words about piety (At-Taqiyya)**

54, 805- Jābir reported that 'Ibn 'Abbās was asked about piety (At-Taqiyya), he said: The Prophet ﷺ, said: "Allah favored my Companions by neglecting their liability due to error, omission, their case of incapacity and all that comes down to the constraints encountered" .

55, 806- He continues: 'Ibn Mas'ūd said: every term that will allow me to avoid being whipped twice in succession, I confess. The individual cannot control himself once he is beaten or tortured or imprisoned or tied up .

**• The statements collected concerning the arguments against the sect which adopts determinism (Al-Qadariyya)**

56, 807- Jābir reported that 'Ibn 'Abbās was asked about the one who anticipated the following opinion: he is able to act according to the prescriptions of Allah and to prohibit acts blameworthy by Allah without Allah helping the cause of his action. He said: Surāqa 'Ibn Jash'am questioned the Prophet, ﷺ, and said: Oh Prophet! What to do about an act begun and resumed or a thing accomplished? He replies: "But say about something already done". Suraqa 'Ibn Jash'am added: Oh Prophet! what then does the action consist of? He replies: "Act, everyone is available for what he is capable of doing" .

57, 808- The Prophet, ﷺ, said: "Where disbelief resides, access is due to the refutation of fate"

58, 809- The Prophet, ﷺ, said: “The sect known as Al-Qadariyya are the infidels of this nation. Do not visit them if they fall ill and do not pray behind them” .

59, 810- 'Ibn 'Abbās said: The Prophet, ﷺ, appeared one day holding a document in his hand and proclaimed: "In the name of Allah the Most Merciful Allah, the Most Merciful Allah." Here is a document which goes back to Allah Master of the Day of Retribution which records the list of names destined for paradise and that of names which are part of hell as well as the names of their parents, their origins and their residences.

60, 811- The Prophet, ﷺ, said: "As soon as Allah created the Quran, he said to me: Write it down. The Prophet, ﷺ, said: O Allah! What should I write? Allah said: Write destiny. The Quran then wrote what will be until the day of resurrection .

61, 812- The Prophet, ﷺ, said: "When the sperm is still in the womb, Allah reveals to the angel in charge of the wombs that he is going to write. He then asks: But O Allah! What should I write? He says: Write down – the blessed, or the evildoer according to his work and write down his traces, his work, the end of his life and his subsistence” .

62, 813- The Prophet, ﷺ, said: “When Allah created Adam, may Allah salute him, he brought forth his offspring like atoms from his back. He took his pacts and commanded them to prostrate. Part of them obeyed. The other party refused. Those who had then obeyed are the faithful and are the blessed. While those who had disobeyed, they are the infidels and are pagans and malefactors”. All these traditions show that Allah has created the acts of man and that he does not do any action without Allah having decreed and known it beforehand. He even knows his future .

63, 814- Jābir 'Ibn Zayd reported that 'Ibn 'Abbās was asked about those who claimed that men do not have the power to do what they have been commanded nor the power to refrain from what they have been forbidden, that 'they can't do anything about it on their own and are instead used to perform these acts. 'Ibn 'Abbās said: The Prophet, ﷺ, said: "After me, there will appear demons who will only have human bodies. They will come and spread lies about Allah and His Prophet. Their false and similar words will be suggested to them by their friends, the Djinn demons, to destroy them by sowing confusion in their religion”.

64, 815- The Prophet, ﷺ said: “Allah has commanded me to teach you what he has just taught me on this day. He said, “I created men to worship me. But the demons lead them astray from their religion, command them to associate with Me what I have granted no authority to, and they prohibit them from what I have declared lawful for them” .

65, 816- ʿAbd Allah 'Ibn Dīnār relates that he was sitting in the company of ʿAbd Allah 'Ibn ʿUmar when the latter asked for milk to be brought to him. Then, when he was about to drink, I said to him: “But, you are fasting”. He said to me: “Allah wanted to give me something to drink, but you deprived me of it”.

At this time, ʿUmar, 'Ibn Masʿūd and 'Ubay-'Ibn Kaʿb were all present. ʿUmar said, then: The reprobate is already reprobate, from the womb of his mother. 'Ubay said It is not so. Men are rather reprobate or

blessed according to their deeds for which they are either praised or blamed. ʿUmar said: You are telling the truth. The Mercy of Allah precedes his wrath. Otherwise the men would all have perished.

66, 817- The Prophet, ﷺ said: "There are two categories of people among my community who will not be entitled to my intercession on the Day of Resurrection and whom Allah has cursed through sixty -ten Prophets who have preceded me. It is said: Who are they, O Prophet of Allah? The Prophet, ﷺ, said: "These are the Qadarites and the Murji'ites". It is said: Who are the Murji'ites? The Prophet, ﷺ, said: “They are those who affirm that faith consists in verbal profession without deeds. As for the Qadarites, they are the people who commit sins and say it is compulsion from Allah. For, if Allah willed, they claim, we would neither associate nor disobey.

67, 818- 'Abū Bakr, nicknamed the Truthful, may Allah be pleased with him, answered a question put to him by saying: I will speak my opinion. If it turns out to be right, it will be thanks to Allah, and if it turns out to be wrong, it will be from me and the devil.

68, 819- 'Abū Bakr also said that the Prophet, ﷺ, made an equitable division between his wives and said: "O my Allah, this is my doing according to what is in my power." So do not blame me for what is in your power and not mine” .

69, 820- Jābir reports that 'Ibn ʿAbbās was asked whether the Qur'an could be added or omitted. 'Ibn 'Abbās replied: "The Prophet, ﷺ, said: 'Allah commanded whoever made additions to the book of Allah.' He also said: “Whoever denies a single letter of the Quran will have denied the entire Quran”.

70, 821- Jābir also reported that ʿUqba 'Ibn ʿĀmir Al-Juhanī said: The Prophet, ﷺ, presided over us once, at the sunrise prayer reciting the two preserving suras . Then he said: "O ʿUqba, these two suras are the best among the suras of the Qur'an, the Psalms (of David), the Gospel and the Pentateuch". ʿUqba added that some people  claim that these two surahs are not part of the Quran. By this, they utter lies and become guilty of sins .

71, 822- 'Ibn 'Abbās said: "Whoever adds or takes away any part of the Qur'an, will be considered infidel by the community. The Quran is kept by the Prophet, ﷺ. It has not been the subject of any additions or deletions. Allah preserved him, saying:

“To whom the False does not reach either from in front or from behind; descent from a Sage, a Praiseworthy” (detailed, 42).

The Quran is inaccessible to anything that could harm it, especially attempts to design a book that is similar or that would have the same meaning. Allah will never allow anyone to affect his book by any addition or subtraction; for this Book constitutes the argument (during the judgment) of his servants to whom he serves as a guide and who will be a witness when they are called to appear on the day of Resurrection. Any additions or deletions to the Quran will be clearly revealed by the manner in which they are made and one will find that it is not in the style of the Quran. For creatures will never be able to conceive a work similar to it in style, character, and composition.

## 4) – “Of the torments of the grave, of the martyrs, of the government of the Quraysh and of obedience to the governor”

72, 823- Jābir 'Ibn Zayd narrated that 'Ibn 'Abbās was asked about the torment of the grave and that he replied saying: The Prophet, ﷺ, said: "All man after his death, will undergo, in his tomb, a severe interrogation to which two angels called Munkar and Nakīr will submit him and after which, they will judge him”.

73, 824- 'Ibn 'Abbās narrated that the Prophet, ﷺ , said: "If there was anyone who could be saved from the torment of the grave, Saʿd 'Ibn Mu ʿāẓ would have been too. Only he shrunk to the point where his ribs broke ”.

74, 825- 'Ibn 'Abbās reports that the Prophet, ﷺ, said: "At the first drop of his bloodshed, the martyr will be absolved and will be preserved from the torment of the grave" .

75, 826- The Prophet, ﷺ, said: “Whoever dies on a Friday is freed from the suffering of the grave” .

76, 827- The Prophet, ﷺ, said: “Too few would have the martyrs of the nation if they were to include only those who were killed by the sword in battle”. He then adds: “A martyr is anyone who is the victim of a murder…etc. » .

77, 828- Jābir 'Ibn Zayd reported that 'Ibn 'Abbās was asked about the merits of the Quraysh. He replied that the Prophet, ﷺ, said: “O my Allah, grant Your favor to the last Quraysh, as You made the first of them taste Your punishment” .

78, 829- The Prophet, ﷺ, also said: “This power will remain in the hands of the Quraysh as long as they have not committed innovations contrary to religion, for Allah will remove them from this power and will cover them with ignominy by uncovering them like this stick with the bark removed", showing a stick he held in his hand.

79, 830- The Prophet, ﷺ, said: “If your leader is an Abyssinian slave mutilated on the nose, you owe him obedience and submission as long as he governs you according to the Book of Allah” .

80, 831- The Prophet, ﷺ, said: “O Fāṭima, daughter of Muḥammad, O Ṣafiyya aunt of Muḥammad, redeem yourselves with Allah. Because I can't do anything for you with him. If these are the words of the Prophet, ﷺ, addressed to his daughter and her aunt, how can anyone else still hope for absolution when he persists in wickedness and does not does not regret it .

## 5) – “From the tradition relating to the exaltation and transcendence of Allah, to him the power and majesty”

81, 832- Jābir narrated from 'Ibn 'Abbās that a man from the Blessed ʿĀmir 'Ibn Rabīʿa, known as 'Arbad went to the Prophet, ﷺ, and said to him, “O Muḥammad, tell me what is your Allah made of? Is it gold, silver, bronze or iron? ". Each time, the Prophet, ﷺ, said: "Allah is glorious". Suddenly, the thunder burst

accompanied by the lightning, and the lightning came down on the head of the man who collapsed and fell dead. Allah - to him the power and the majesty - said:

“And He sends thunderbolts, then He causes them to strike what He wills. But they argue about Allah when He is strong in power! (Thunder, 13:13)

82, 833- According to Jābir 'Ibn Zayd, Saʿīd- 'Ibn Jubayr reported that 'Ibn 'Abbās said: Once the Jews asked the Prophet, ﷺ, to describe Allah to them. The Prophet, ﷺ, is silent for a while, waiting for Allah to bring down his punishment on them. But, the angel Gabriel came down and revealed to him the surah of the purity of the dogma which follows:

“Say: He, Allah, is unique. Allah, the Absolute. He never begot and was not begotten either. And no one is equal to Him” (Purity, 112:1-4).

83, 834- The Prophet, ﷺ, said: “Meditate on the creation, but not the Creator; for one can only know him by believing in him”.

84, 835- 'Ar-Rabiʿ reported being informed from Bishr, from 'Ismāʿīl 'Ibn ʿUlayya, from https://sunnah.com/abudawud:'Ibn 'Abī-'Aqīl, from 'Abū Hind, from after Al-Sh-Shaʿbī, from Masrūq, who relates that he was, once, at 'Āisha, may Allah be pleased with her, when she said: Whoever says any of the following three things , will have spouted a grave lie about Allah: Whoever claims that Muḥammad saw his Lord will have spouted a grave lie on account of Allah. He said: I was sitting on my elbows, Masrūq clarified, so I straightened up and said to him: O Mother of Believers, think carefully and do not rush. Doesn't Allah say:

“And most certainly, he saw it on another occasion” (the star, 53:13).

“He most certainly saw it, on the clear horizon” (the detachment, 81:23).

'Āisha, may Allah be pleased with her said: I am the first person in this nation who asked the Prophet, ﷺ, about what the verses relate about what he saw . He said, "That was the Angel Gabriel. He answered me and I only saw him, he added, in the appearance that was given to him, during his creation, only twice. He descended from heaven, and his body occupied the space between heaven and earth. Have you not heard this saying of Allah who says:

"Looks don't reach Him, but He does reach looks. And He is the subtle, the all-aware” (Les Cattle, 6:103)

Masrūq says: The interpretation of the following verses proves the validity of what ʿĀisha narrated from the Prophet, ﷺ. The verses say that

“The heart did not lie around what it saw…. Most certainly, he saw some of the greatest signs of his Lord” (The Star – 53:11, 18).

Masrūq then returns to narrate the Ḥadīth. So he said: 'Āisha, may Allah be pleased with her, said: Whoever claims that Muḥammad, ﷺ, did not convey what was revealed to him by his Lord, will have, he, too, spouted a grave lie on account of Allah. Allah, may He be Exalted, indeed says:

“O Messenger! Communicate what has been sent down to you from your Lord. If you did not, then you will not have communicated His message. And Allah will protect you from people. No, Allah does not guide the disbelieving people” (The Platter Served, 5:67).

Whoever, finally, claims that Muḥammad knows what will happen in the future will have spouted a serious lie on the account of Allah. Allah, may He be Exalted, said: “Say: None of those in the heavens and the earth knows the unseen, except Allah. They do not suspect when they will be resurrected” (Surah: The Ants, 27:65).

85, 836- 'Abū Rabīʿa 'Ibn Zayd 'Ibn 'Awf Al-ʿĀmirī Al-Baṣri reported to us that he was informed by Ḥammād 'Ibn Salma, according to Thābit Al-Banāni, according to 'Abī ʿ Uthmān Al-Nahdī, whom 'Abū Mūsā Al-Ashʿarī, said: “We were traveling in the company of the Prophet, ﷺ. approaching Medina, the devotees raised their voices while pronouncing the Takbīr. The Prophet, ﷺ, then said to them: “O faithful, restrain yourselves. The one you invoke is neither deaf nor absent. It is closer to you than the necks of your mounts are.” The Prophet, ﷺ, adds: “O 'Abū Mūsā, do you want me to show you one of the treasures which have the keys of paradise? ". 'Abū Mūsā said: Which one? The Prophet, ﷺ, said: "There is no power nor strength except through Allah". Jābir said: The meaning of the sayings of the Prophet, ﷺ, with us: he whom you call upon... is nearer to you than are the necks of your mounts. This is illustrated by the verse where Allah, may He be exalted, said:

"If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be” (The Litigant, 58:7).

“We are, however, nearer to him than his jugular vein” (Surah Qaf, 50:16).

However, only created beings can be subject to anthropomorphic assimilation and localization. For a created being, in approaching one place, moves away from another and can only find itself in one place by ceasing to be elsewhere. For localization requires the disappearance of one place and the passage to another. However, Allah – by His Transcendence – cannot be the object of such states.

## 6) – “From the request of the Bedouin to the Prophet, ﷺ, to make him learn the mysteries of knowledge”

86, 837- Ar-Rabī' ʿIbn Ḥabīb narrated from 'Abū ʿUbayda, himself from Jābir 'Ibn Zayd that 'Ibn ʿAbbās said: A Bedouin went to the Prophet, ﷺ, and say to him, Teach me the mysteries of science? The Prophet, ﷺ, said: "What do you know of the basis of science to come and seek its mystery? ". The Bedouin said: What then is the basis of science? The Prophet, ﷺ, said: "Knowledge of Allah, as it should be". The Bedouin said: And what is this? The Prophet, ﷺ, said: "It consists in knowing that he has neither similar nor equal, that he is One and Unique, Apparent and Hidden, the First and the Last, and that He has no equal. This is the true knowledge of Allah”. The Prophet, ﷺ, also said: “Allah cannot be

known by recourse to allegory, or to assimilation to the created. But, the arguments and the proofs which attest to His Divinity, and which constitute the negation of any qualification of Allah by what is proper to His creation"

## 7) – “From the prohibition to meditate on the essence of Allah, to him the power and the majesty”

87, 838- Jābir 'Ibn Zayd reports that one of the Imām of the city Al-Kūfa designated by 'Abū ''Umayya reported to him that the Prophet, ﷺ, found, on leaving, once , from his home, the faithful chatting. But as soon as these faithful saw the Prophet, ﷺ, they were silent. So the Prophet, ﷺ, said to them, “What were you talking about? ". They say: We were discussing about the sun and its course. The Prophet, ﷺ, said to them: “Do so. Meditate on the creation, but do not meditate on the essence of Allah”. Al-Ḥasan quotes it with an addition: "For the essence of Allah cannot be grasped by reason"

88, 839- Jābir 'Ibn Zayd also reported being informed by Muḥammad 'Ibn Yaʿlā, from Sulaymān Al-ʿĀmirī, from ʿAṭā', from Saʿīd 'Ibn Jubayr that Ibn 'Abbās said, "Do not meditate on the essence of Allah. But meditate, on the other hand, on His creation. For one cannot know him by recourse to allegory or assimilation to the created, but by the intimate adhesion of faith in him.

89, 840- Jābir 'Ibn Zayd reported being informed from Juwaybir, himself from Al-Dhaḥḥāk, that Ibn ʿAbbās said: "The Prophet, ﷺ, said: ' Do not meditate on the essence of Allah. Because the mediation on its creation occupies the mind enough. Moreover, no reflection can reach it except by the intimate assent of the heart.

Then the Prophet, ﷺ, said: “People from a certain people among the previous nations went to their Prophet to put him in trouble. But, their Prophet did not answer them. He preferred to wait for Allah to decide. Indeed, the lightning did not take long to strike them and burn them alive”.

## 8) “Associationism is more discreet than the crawling of ants” ShirkX

90, 841- Jābir reported being informed by Muḥammad 'Ibn Al-Munkadir, according to 'Ibn 'Abbās, that the Prophet, ﷺ, said: "There will come a time when associationism is more discreet as a black ant which is on a black rock, in a dark night

91, 842- Jābir 'Ibn Zayd said: "'Anas 'Ibn Mālik reported to us that the Prophet, ﷺ, said: "Associationism is about to spread from one neighborhood to another. another and from one tribe to another". One says: O Prophet, what kind of associationism will it be? The Prophet, ﷺ, said: "They will be people who will follow you and who will delimit Allah by describing him".

92, 843- Jābir said: Al-Aʿmash narrated to us from 'Abū Wā'il, that 'Ibn Masʿūd said: I asked the Prophet, ﷺ, what was the most serious sin? The Prophet, ﷺ, said:

“It is to give a partner to Allah, when it is He who created you and Allah is essentially righteous”.

93, 844- Jābir said: Sufyān 'Ibn ʿUyayna informed us, from Mujālid 'Ibn Saʿīd, from Al-Shaʿbī, that Jābir 'Ibn ʿAbd Allah said: The Jews said to the Prophet , ﷺ: O Muḥammad, your companions have suffered a defeat today! The Prophet, ﷺ, said: “In what? ". The Jews said: The Jews asked if your Prophet knows the number of the guards of hell? They said: We don't know. We must ask our Prophet. The Prophet, ﷺ said, “What excellent behavior! People who, having been questioned about what they do not know, say: We do not know it and must ask our Prophet about it. The Prophet, ﷺ, added:

“As for the enemies of Allah, they asked their Prophet to make them see Allah with their own eyes”. So the Prophet, ﷺ, informed them when they asked him to make them see Allah plainly, that Allah cannot be plainly seen.

94, 845- Ar-Rabīʿ said: "We have been informed, from 'Abbān 'Ibn ʿAyyāsh, that 'Anas 'Ibn Mālik said: The Prophet, ﷺ, went out, one day . He found some men sitting. He said to them, “Why did you come together? They said: We meditate on Allah”. The Prophet, ﷺ, said to them: “Do not meditate on Allah. For He is not identical with Him, neither like nor equal. Do not speak of Allah by allegory. Don't locate it. Because He is everywhere. Instead, meditate on his creation. I will inform you about one of the beings He created. It is an angel whose wing extends to the sunset. His feet cross the deep lands, while his head reaches the seventh heaven”.

## 9) – “Versions going back to ʿAli Ibn Abī Ṭālib about the glorification of Allah and his transcendence”

95, 846- Ar-Rabīʿ said: I have been informed from 'Abū Masʿūd, from ʿUthmān 'Ibn ʿAbd- Ar-Raḥmān Al-Madanī, from 'Abū 'Isḥāq and Al- Shaʿbī, that he said: “ʿAli 'Ibn 'Abī Ṭālib said, by way of glorification of Allah – to Him the power and majesty: The Living, the Subsisting, the Unique, the Eternal, He who delivers from affliction, who provides for the needs of animals. The Subsistent who has no origin. The Eternal who has no end. The Creator effortlessly.

The man who knows Allah best is the one who defines Him neither by apprehension nor by reference to what exists in creation. For eyes cannot reach him, while he reaches them.

## 10) - The sermonX of ʿAli

96, 847- Ar-Rabīʿ reported being informed, by 'Abbān, himself by Yaḥyā 'Ibn 'Ismāʿīl, that Al-Ḥārith Al-Hamaẓāni said: ʿAli once knew that certain members of his troops had attributed to Allah anthropomorphic qualifications and that they had exaggerated there. He then gave a sermon which he began by praising Allah and giving him thanks. He then said: O men, beware of these perilous words! They said: But, O Commander of the Faithful, what perilous words are these? He said: These are the words that some equate Allah with their own people. They said: And how do these equate Allah with themselves. He said: They adopt the assertion of the infidel people of the Book that Allah created Adam in His image. He is more Glorious and more August than they describe. He is more glorious and more August than they associate with Him. In fact, He is Allah, the Unique, the One whom nothing is like. He reserved uniqueness and power exclusively for himself. He created what exists according to His will, His will, His power and His knowledge. No one argues with him for anything. He has no equal who rivals

him. And no adversary who competes with him? No one is like him by name. No one looks like him. He is not the object of change of state and does not undergo any event, because it is He who changes the circumstances and unfolds the events for the created beings. Those who strive to describe it cannot reach the reality of its nature. Spirits cannot imagine the magnitude of His omnipotence. He has no equal among his creatures. Nothing compares to it. Scholars cannot attain knowledge of it by means of their reasons. Nor can thinkers achieve through reflection and meditation. Unless you adhere intimately in the act in the unknowable (al-Ghayb). For, Allah cannot be qualified by any attribute relating to the created whatsoever. Since He is the Unique who has no equal

“Then what they invoke besides Him, truly, is the false; and because Allah is, He, the High, the Great, truly” (The Pilgrimage, 22:62).

## 11) – “From the history of the Jew with ʿAli Ibn ʾAbī Ṭālib”

97, 848- The narrator said: We have been informed by 'Ismāʿīl 'Ibn Yaḥyā that Sufyān reported to us that Dhaḥḥāk said: A Jew came to ʿAli-Ibn Abī Ṭālib and said to him: O ʿAli, since when does Allah exist? ʿAlī said: This question arises about something which did not exist, and which subsequently did exist. While Allah exists without an act of being, He is without a mode of being. It remains indefinitely without a mode of being. Nothing precedes it because it itself precedes any beginning. It has no end or term to which its end tends. All ends tend to Him, for He is the supreme end.

## 12) – “From the story of the butcher with ʿAli Ibn ʾAbī- Ṭālib”

98, 849- 'Abū Kubaysha informed us, according to ʿAbd Al-Ghaffār Al-Wāsiṭī himself, according to ʿAṭā' that while passing, one day in front of a butcher, ʿAli 'Ibn Abī Ṭālib heard say: No, I swear by Him who veiled Himself with seven heavens, that I will give nothing more. ʿAli tapped the butcher on the shoulder and said: O butcher. Know that Allah does not hide himself from his creatures. But He has, on the contrary, made a separation which makes Him inaccessible to His creatures. The man said: Shall I then expire my oath? 'Alī said: No, for it turns out that it is not by Allah that you have sworn.

## 13) – “Versions going back to Ibn ‘Abbās about the glorification of Allah”

99, 850- 'Abū Kuabaysha informed us, from ʿUmayr and Muḥammad 'Ibn Yaʿlā, from Juwaybir, from Al-Dhaḥḥāk, that Najda Al-Harawī went to 'Ibn ʿAbbās and he said: O 'Ibn 'Abbās, can you tell me what your knowledge of Allah consists of? Because our predecessors are so divergent. 'Ibn 'Abbās said: I define him as He defined himself, inaccessible to visual perception. I qualify it by what it qualified itself even without assigning it an image. It is not perceptible by the senses nor comparable to men, defined without anthropomorphism. Close yet distant. His eternity is beyond imagination and beyond the reach of reason. He is not assimilated to his creatures nor unjust in his decisions. Creation follows its course towards a goal that He knows, and it goes towards the fulfillment of what He (Allah) has laid down in the hidden Book of destiny. No being among the creation works differently from what Allah knows beforehand. None among the creation does other than Allah. He is close to creation without it being a question of union with it; It is far from it without it being a question of separation. It is identifiable without assimilation to the created. We must recognize its uniqueness and indivisibility. His knowledge

is realized through the proofs (that constitute his creations) and his existence is proven through the signs that reveal him. The narrator adds that Najda, having heard this answer from 'Ibn 'Abbās, was taken aback, amazed and amazed.

## 14) – "From the story of Nāfiʿ Ibn Al-'Azraq with Ibn 'Abbās"

100, 851- Ar-Rabī' reports being informed by Muḥammad 'Ibn ʿAli from the city of Kūfa from 'Abū Bakr Al-Hudhalī, that Saʿīd 'Ibn Jubayr said: When 'Ibn Al-'Azraq s When he realized that 'Ibn 'Abbās had an answer for all the questions he asked him, he said to him: How daring you are, O 'Ibn 'Abbās! 'Ibn 'Abbās said: Why do you call me so, O 'Ibn al-Azraq? 'Ibn Al-'Azraq said: I have, in fact, noticed that you have never been asked about any subject without your giving an answer? This is knowledge that I possess. Don't you know what a miserable fate awaits those who possessed knowledge and those who spoke opinions without knowledge? Do you claim that everything you say stems from knowledge? Certainly, because we are members of a family who have been endowed with Wisdom. I will ask you, then, How is the one you adore? 'Ibn 'Abbās then marked a silence in consideration of the seriousness of the matter, then he said: I inform you that Allah is the One who cannot be equated with created beings. He is the inventor of the world whose act of invention is intelligible; the Creator whose act of creation does not obey any modalities, the Scientist whose knowledge is incomparable, the One to whom we recognize attributes without anthropomorphisms. The Eternal whose eternity has no end, known without being able to locate him, Apparent whose appearance has no equal; Mighty, Omnipotent, He always was and always will be. Hearts fear his terror, Lords humble themselves before his power. Souls submit to His Power; Minds cannot estimate the extent of its true greatness nor arrive by imagination to conceive its representation. Neither scholars come to His knowledge by their reason nor thinkers by their meditation. The beings who know it best are those who do not qualify it by attributing an image or a similar to it, to prevent people from assimilating it, in their imagination to that. Nāfiʿ said: You speak the truth, O 'Ibn 'Abbās.

101, 852- The Prophet, ﷺ, said: "O my Allah, instruct 'Ibn 'Abbās in religion and initiate him in the interpretation of the texts".

102, 853- Jābir reported that Nāfiʿ 'Ibn Al-Azraq went to 'Ibn 'Abbās and said to him: O 'Ibn 'Abbās, how is your Lord and where is he? 'Ibn 'Abbās said: Woe to you, 'Ibn Al-'Azraq, Allah has no mode of being, except his act of creating. He created creatures and their modes of being. He is Omnipresent. In other words, He is present everywhere. 'Ibn Al-Azraq is silent.

Ibn 'Abbās said: There will hardly come a time when there will appear people who will educate themselves in the divine laws while neglecting the oneness of Allah. They will be people who will qualify their Allah by anthropomorphisms and will accuse anyone who contradicts them as infidels, when they are the ones who deserve to be accused of it. They will be the unjust. They will diverge after the proof has reached them. But, they will adopt what is dubious and ambiguous and the traditions handed down by the people of the book. They will be called, wrongly, scholars in religion. When this happens, rain will become scarce and scarcity and scarcity will spread. Allah will then make their actions vain and will subject them to the domination of tyrants who will make them endure the worst sufferings.

103, 854- Jābir 'Ibn Zayd narrated that 'Ibn 'Abbās said: Allah said: "I am your Lord." So do not adore anything apart from Me, and do not associate anything with Me. Do not assimilate me to anything or anyone in heaven or on earth. For me, you cannot see me".

## 15) – "About the tradition: Allah created Adam in accordance with his image"

104, 855- Jābir reported being informed by Bishr Al-Marīsī, according to Muḥammad 'Ibn Ya'lā who said he was informed in turn by Al-Ḥasan 'Ibn Dīnār, according to Khuṣayb 'Ibn Jaḥdar, of after 'Isḥāq 'Ibn 'Abd Allah that Al-Ḥārith 'Ibn Nawfal reported saying to 'Ibn 'Abbās: I heard 'Abū Hurayra say: Allah created Adam in His image, namely with a height of sixty cubits . 'Ibn 'Abbās said: 'Abū Hurayra has spoken the truth. Allah created Adam in accordance with the image which he had foreseen by his knowledge and which He had not assigned to him any other image than this when he was created.

Bishr said: According to another interpretation, Allah created Adam in accordance with the image which He had foretold by His knowledge; that is to say, he created him perfectly in accordance with the image which was part of his knowledge. In other words, Allah did not metamorphose Adam by creating him from liquid sperm, into clinging nor from clinging to a flaccid mass nor then from flabby mass into a body having a skeleton. According to another interpretation, Allah was and nothing but Him was. He already knew what He was going to create in terms of images, places, spirits and Prophets. Allah then elected Adam to create him in his image, that is, in accordance with the image adopted for him in his knowledge. Then, He selected the sacred territory of Mecca among all the places to assign a rite there to men, installed a temple around which, He imposed on men to make processional tours, thus rendering him worship. He also imposed the pilgrimage to this temple, from which we designate by "Temple of Allah", the temple that Allah adopted. Allah has, moreover, elected a spirit from among the others, hence the term "Spirit of Allah" means the spirit whom Allah has elected.

105, 856- According to Ar-Rabī', 'Abū 'Ubayda reported being informed that Sa'īd 'Ibn Jubayr said: 'Ibn 'Abbās said: there will come a time, before the hour of the end of the world , where the living will be ignorant, their scholars will be feeble-minded, their leaders will be haughty, and the reciters of the Quran will be impostors. At this time, the demon will set its traps. Thus, when his people meditate on the Creator, they will assimilate him to creatures. They will invent traditions which they will wrongly attribute to the Prophet, ﷺ. They will delimit Allah by qualifying him with attributes specific to creatures.

If you attend this test which is the most harmful of tests, protect yourself by referring to the Quran. For there is in him the light which protects against darkness, the clarity which preserves against ambiguity, the salvation which preserves against peril and the guidance which preserves against error.

106, 857- Ar-Rabī' reported being informed, from Al-Kalbī, from 'Abū Ṣāliḥ, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "Meditate on the creation and point on the Creator, because the test of each community, after the disappearance of its Prophet, that Allah blesses him and greets him, consists in the meditation on the Creator. Such will also be the test of my community, after me".

## 16) – “Traditions attributed to ‘Umar Ibn Al-Khaṭṭāb, may Allah be pleased with him and to ‘Abd Allah Ibn Mas‘ūd, may Allah be merciful to him Allah, about the way back (Tanzīh)”

107, 858- Ar-Rabī' reported being informed from 'Ibn 'Umar, from his father 'Umar, that he said to Ka'b : O Ka'b, what can you describe to us of the greatness of your Allah? Ka'b said: O Commander of the Faithful, which Allah, to Him the power and majesty, has Himself cited in His Book, as sufficient exaltation. He said

“He is the First and the Last, the Apparent and the Hidden” (Iron, 57:3).

'Umar said: What does He mean by the Apparent and the Hidden? Ka'b said: The Apparent (adh-Dhāhir) means the One to whom the visible side of things is not nearer than the hidden side. Likewise, the hidden side of things is no further from him than the visible side. It also means that His knowledge embraces the visible side of things as well as their hidden side. Ka'b having then begun to cry terribly, 'Umar said to him: Why are you crying, O 'Abū Isḥāq? Ka'b said: It is a tradition according to abudawud that made me cry. According to this tradition, the Prophet, ﷺ, said in his supplication: “O my Allah, even if I ascend above the seven heavens, You will be there with me. And as far as I go down into the depths of the earth, I will find you there. Can sinners, therefore, hide themselves to commit their sins without your knowledge while you are with them wherever they are. He then added: It is written in the Bible that the bull knows his stable, the donkey his paddock, but the Israelites do not know their Lord (Isaiah 1:3), because they liken him to the beings He created. For His transcendence, He is so above their fabrications.

108, 859- Ismā'īl 'Ibn Ṣāliḥ Al-Makkī narrated to us that he heard Al-Ḥasan say: 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, once heard a man say: I swear by Allah wherever He is. 'Umar said to him: Woe to you, you speak of Allah as if you were looking for where He is. But Allah is everywhere. And in the tradition reported by Ḥammād 'Ibn Zayd, 'Umar got angry with him, crying out to him: Is not Allah everywhere?

109, 860- Ar-Rabī' reported being informed that Al-Dhaḥḥāk said: 'Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, passed, during one night, near a man facing the Qibla and said to him: What are you doing at this hour?

The man replied: I was doing the evening prayer, O Commander of the Faithful. Then, I made some prayers decreed by Allah then, I started to meditate on Allah. Thus, 'Umar 'Ibn Al-Khaṭṭāb scolded him severely: Woe to you. Is it on Allah that you have been commanded to meditate or on his creations? Then he recited this verse to him:

“Surely in the creation of the heavens and the earth, in the alternation of night and day, are signs for those gifted with spirit. ('Āl 'Imrān, 3:190).

110, 861- 'Abd Allah 'Ibn Mas'ūd said: Does not know Allah whoever equates him with His creatures. 'Ā'isha, the Mother of Believers and Al-Ḥasan expressed the same idea.

111, 862- According to Al-Dhaḥḥāk 'Ibn Muzāḥim, a man asked 'Ibn Masʿūd: How to know Allah? He says: Know Him as the Creator of the world; Do not imagine that anything among creation is assimilable to him. Never let your mind imagine Him by analogy to anything, for nothing is in His likeness.

112, 863- Ar-Rabī' reported that he was informed that 'Abū Hilāl Ar-Rāsibī, said: I saw Al-Ḥasan, one day, when the Medinan 'Abd Allah 'Ibn Rawāḥa came to him say: O 'Abū Sa'īd, do you qualify your Lord? Al-Ḥasan replied: I qualify it without attributing to it any qualifier or analogue or image. Transcendence to Him who has no equal nor equal, He is above what the unbelievers say of Him and who give equals to their Lord. Now, whoever assimilates him to his creatures, will have given him equals.

## 17) – "Tradition relating to the interpretation of the verse "In that day there will be verdant faces, which will look at their Lord" naazirahX

(The Resurrection, 75:22-23), by Ibn 'Abbās, may Allah be pleased with him"

113, 864- Ar-Rabī' reported being informed, from Juwaybir, from Al-Dhaḥḥāk, that one day 'Ibn 'Abbās found a man on his way, calling on the Lord, his staring at the sky, arms raised above his head. So he said to him: Invoke Allah with your right finger. To ask to receive, use your left hand. Lower your gaze and hold your hand, for you will never be able to see it or touch it. The man said: Not even in the future life? 'Ibn 'Abbās said: Not even in the future life. The man continues: What then is the interpretation of this saying of Allah, may he be exalted "On that day there will be verdant faces, which will look upon their Lord".

'Ibn 'Abbās said: Do you not read the verse where Allah, may he be exalted, said:

"No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware." (Cattles, 6:103).

'Ibn 'Abbās then added: The faces of those protected by Allah will shine on the Day of Resurrection. It will be enlightenment. Then they will watch when their Lord will allow them to enter Paradise, after the completion of the judgment. Then he said:

"And that day darkened faces" (the Resurrection, 75:24).

He means gloomy

"who will think that something is going to be done to them that will crush their vertebrae" (The Resurrection, 25).

He said they expect relentless retribution. Similarly in the verse: "who look at their Lord" it means that the elect of paradise will expect the following reward and favor.

114, 865- Ar-Rabī' claimed that 'Aflaḥ 'Ibn Muḥammad reported to him, from 'Abū Ma'mar As-Sa'dī that 'Alī 'Ibn 'Abī Ṭālib said about the verse: "On that day- there will be verdant faces, which will look upon

their Lord'' that their verdant faces is illumination. As for the faces "looking at their Lord", this means that these people are waiting for the moment when their Lord will allow them to enter paradise, and does not mean that the chosen ones will see Allah with their eyes, because looks cannot reach him. Indeed, he says:

“No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware.” (Cattles, 6:103).

Miktaf Al-Madanī reported being informed that 'Abū Ḥāzim said: "I was sitting at Muḥammad 'Ibn Al-Munkadir one day, when it was mentioned in his presence that Men will look upon their Lord. So, Muḥammad said: I have never seen a reasonable person who asserted that Allah will be seen by someone of his creation. Then he recited this verse:

“Those who do not expect to meet Us say, “If only the angels were sent down to us, or we could see our Lord!” They have certainly been carried away by their arrogance and have entirely exceeded all limits.” (Discernment, 25:21).

Miktaf also reported that he was once at Mālik 'Ibn 'Anas, when someone asked him: Will any of the beings created by Allah see Allah?

So Mālik answered him by reciting this verse to him:

“Those who do not expect to meet Us say, “If only the angels were sent down to us, or we could see our Lord!” They have certainly been carried away by their arrogance and have entirely exceeded all limits.” (Discernment, 25:21).

## 18) - The question of seeingX Allah according to Ibn ‘Abbās

115, 866- Ar-Rabī' reported being informed by 'Abū Na'īm, according to Al-'Abbās, according to 'Abū Isḥāq, according to Sa'īd 'Ibn Jubayr, that Nafī' 'Ibn Al-Azraq asked 'Ibn 'Abbās about the meaning of the verse:

"On that day there will be verdant faces, which will look upon their Lord" (The Resurrection, 22-23).

'Ibn 'Abbās replied: "(Allah) is the One who has no equal. From there, He does not look at the inhabitants of hell with His mercy. As for the elect of paradise, they will look to His reward, His favors and His Mercy. But they will not see Him with their eyes. Because He said:

“No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware.” (Cattles, 6:103).

Ar-Rabī‘ reported that Mujāhid, 'Ibrāhīm, Makḥūl and Al-Zuhrī affirm that the elect of paradise expect divine reward. While none of the beings of His creation will see Allah. According to Al-Ḥasan, the elect of paradise will see the sovereignty of their Lord, his power and his authority. He adds that their faces will be resplendent because happiness will fill their hearts. According to Sa‘īd ’Ibn Jubayr: The faces of the blessed will be resplendent because they will experience lively joy from their Lord. (Nādhira) Watching,

to say, waiting for the Lord's reward. Because no one will see Allah. According to Sa'īd 'Ibn Al-Musayyab, (Nādhira) resplendent faces means that the blessed enjoy bliss. Whereas (Nādhira) "looking" means that they are waiting for the reward of the Lord, because, no one can, in fact, see Allah. 'Aṭā' 'Ibn Yasār supports the same interpretation. Sufyān 'Ibn 'Uyayna reports, from Al-A'mash, from 'Abū Rāshid, that a freedwoman of 'Utba 'Ibn 'Umayr said to him: I speak to Allah and to you ! He said to her: Don't say so, he approached her. Say rather: I address myself to Allah, and secondarily to you. 'Alī 'Ibn 'Abī Ṭālib, 'Abd Allah 'Ibn 'Abbās, ʿĀ'isha, the Mother of Believers, Mujāhid, 'Ibrāhīm Al-Nukha'ī, Makḥūl Al-Dimashqī, 'Aṭā'- 'Ibn Yasār, Sa 'īd 'Ibn Al-Musayyab, Sa'īd 'Ibn Jubayr, Al-Dhaḥḥāk 'Ibn Muzāḥim, 'Abū Ṣāliḥ, the exegete, 'Ikrima, Muḥammad 'Ibn Ka'b and 'Ibn Shihāb 'Az-Zuhrī, all affirm that Allah will not see anyone of his creation.

116, 867- Muḥammad 'Ibn Al-Shaybānī reported that the Prophet, ﷺ, was asked one day: Will you see your Lord? He said: Forbid the Transcendence of Allah, how could I see it?

117, 868- According to Ar-Rabī', it was reported from Fudhayl 'Ibn 'Iyādh, Khalīl 'Ibn 'Abd-Al Majīd Al-Ṭā'ī, 'Ammār the nephew of Sufyān Al-Thawrī and Manṣūr 'Ibn Al -Mu'tamid 'Ibn Sulaymān, after his father, after Wakī' 'Ibn Al-Jarrāḥ and 'Asbāṭ 'Ibn Muḥammad, after Yaḥyā 'Ibn 'Abī Zakarīyya 'Ibn 'Abī-Ziyād, after 'Isrā'īl 'Ibn Yūnus and 'Isā 'Ibn 'Abī-Yūnus, according to Al-Layth that Mujāhid said: None of His creation shall see Allah. The assertion of all these finds its confirmation in the Book of Allah and in the Arabic language. Indeed, Allah, may He be Exalted, said about Himself:

“There is nothing like Him, for He ⌜alone⌝ is the All-Hearing, All-Seeing”

(The consultation, 42:11).

Thus, Allah denies the fact that looks can reach him. Because, if gazes reached him, he would be like the beings who would look at him since everything that is perceptible is identified, delimited, and describable. Allah is more Mighty and Majestic than the impostors attribute to Him. Allah, to Him the power and the majesty, says: “Looks do not reach it”. He informs us, by this, that looks cannot perceive him.

118, 869- Jābir reported that 'Ibn 'Abbās was asked: Can there be a place where Allah is not there? 'Ibn 'Abbās said: Allah, may he be exalted said:

"If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be.” (The litigant, pleading woman, 58:7).

Allah, to Him the power and the majesty, informs us, thus, that there is not a place where He is not, that He is witness of any place, Present everywhere, by the control and authority. He said about this:

“Not an atom’s weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that” (Saba', 34:3).

"We are, however, closer to him than his jugular vein" (Qaf, 50:16).

“He is the Only True God in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and knows whatever you do.” (Cattles, 6:3).

he said to Musa and Haroun, “I am with you two. I hear and I see” (Ṭaha, 20:46).

“They seek to hide from people, but they do not seek to hide from Allah. Now, He is beside them when, at night, they ruminate on a word that He does not accept” (Women, 4:108).

“However they themselves do not encircle Him with knowledge” (Ṭaha, 20:110).

“And no one is equal to Him” (Purity, 112:4)

“Him, do you know a namesake? (Mary, 19:65).

"The Most Merciful Allah has established himself on the Throne" (Ṭaha, 20:5).

“To him ascends the good word” (Fāṭir, 35:10)

“Or do you feel secure that the One Who is in heaven will not unleash upon you” (Kingship, 75: 17).

“He conducts every affair from the heavens to the earth” (The Prostration, 32:5).

Like these verses of the Qur'an, others also inform us that there is not a place in the supreme heavens as in the lowlands, where Allah - to Him the exaltation - is not. It is not permissible to believe some parts of the Quran while disregarding others, because the Quran is a whole and each part confirms the other. Thus, Allah is seated on His Throne, He is Witness to everything, and watches over everything. It is therefore not necessary to give Him neither modes of being nor delimitation, neither analogue nor similar nor image.

## 19) – “Reflection on the ArabicX language”

119, 870- Ar-Rabī‘ said: The following verses confirm the assertion of the Companions of the Prophet, ﷺ, and their successors in the path of good that “Nadhara” means “expectation”. As evidenced by the following contexts. Thus, in the verse, where Allah, to Him the power and the majesty, said

“They will see only one Cry, one, which will seize them while they are arguing (Yāsīn, 36:49).

“They will only see a Cry” means that they will only expect a Cry. It is not therefore a question of seeing with the eyes. Allah said:

“What those expect will be only one Cry, one, without repeats” (Ṣād, 38:15).

He also said:

"These others, what are they waiting for, if not for the angels to come" (Bees, 16:33)

etc. The use of the word “Nadhar” in the language provides further confirmation. When it is said: Indeed, I look ('Andhuru) to Allah, and secondarily, to you. Here, Nadhar (lit.) = "Looking towards" means expecting to "receive from...". As for the word "Ru'ya" (vision, tara), it can be used without visual perception. Indeed, Allah, to Him the power and the majesty, said, in the Quran:

“Have you not seen your Lord, how He stretches out the shadow? (Discernment, 25:45).

He also said:

"Have you not seen this one who, on the pretext that Allah had made him king, disputed with Abraham about his Lord" (The Cow, 2:258).

"Did you not see those who came out of their homes, there were thousands of them, for fear of death" (The Cow, 2:243)

" What ! Has not man seen that we have truly created him from sperm? (Ya Sin, 36:77).

“Of course you desire death before you meet it. Now, you have certainly seen it, while you were watching! (The D'Amran family, 3:143)

We therefore understand by "Ru'ya" = (see) in these verses and the like, knowledge and certainty and not visual perception.

Moreover, the current use of the word in the Arabic language confirms this. It is said, for example: “I saw [Ra’aytu] (that) such had perseverance, piety, intelligence and knowledge; I also saw that he was versed in literature and knowledge. But these things cannot be seen by the eyes. But, we discover them and we know them through the specific signs that reveal them. When we see a scholar displaying infallible knowledge and whose acts are correct, we say of him: “I have seen that such is endowed with reason, knowledge and mastery. If he abstains from the illicit, one says: I have seen that he possesses piety and sound morals.

Al-Kumayt 'Ibn Zayd said: "I saw (ra'aytu) Allah favoring the tribe of the Nizār, granting them the fortune of residing in Makkah. He also said: I saw (Ra'aytu) Allah slay the people of 'Ād, Thamūd and the people of Noah, all of them.

Abū Kubaysha reported to us, from 'Umayr 'Ibn Ismā‘īl, from 'Abū Sinān, from Al-Dhaḥḥāk, who about the verse:

No, no! On that day that day they will be, indeed yes, separated from their Lord by a curtain (The Fraudsters, 83:15)

'Alī and 'Ibn 'Abbās gave this interpretation: Allah has separated (Yaḥjubu) these people from His Mercy and Grace and will not give them a merciful look.

A similar interpretation of the verse is reported by 'Umayr, from Sufyān Al-Thawrī, from Layth who narrated it from Mujāhid.

## 20) - From the verse: "To those who do good, the best reward and even more (Jonas, 26)"

120, 871- Jābir 'Ibn Zayd said that he was asked about the verse "To those who do good, the best reward and even more" (Jonas, 10:26), 'Ibn 'Abbās said that this additional reward is a lodge made from a single pearl, having four doors.

121, 872- Jābir said that Mūsā 'Ibn Jubayr reported to him, from 'Abd-Al-Majīd and Al-Fudhayl 'Ibn 'Iyādh, from Manṣūr 'Ibn Al-Mu'tamir, from Al-Ḥakam 'Ibn 'Uyayna, that 'Alī 'Ibn 'Abī Ṭālib had given the same interpretation of the previous verse as 'Ibn 'Abbās.

122, 873- Ar-Rabī' said: 'Abū 'Ubayda reported, from Jābir 'Ibn Zayd, from 'Ibn 'Abbās that the Prophet, ﷺ, said: "The elect of the paradise will still be amazed by the bliss that will fill them, when Allah gives them access to the additional reward. There, everything that will come to them in addition will be better than what is in their paradise". Allah said: "Near us, however, there remains what to add" (Qāf, 50:35).

Jābir reported the following interpretations: According to 'Ibn 'Abbās and Al-Ḥasan Al-Baṣrī, The Beautiful Reward: al-Ḥusnā is given in retribution for the good deed and the excess constitutes the nine multiples of recompense of this good deed stock. Allah, to Him the power and the majesty, said:

"Whoever comes with the good, then he will have even better" (The story, 28:84).

It is said, moreover, that he will be rewarded tenfold. Mujāhid said: The reward will be paradise and moreover, absolution and the pleasure of Allah. Al-Sha'bī said: The additional reward will be access to paradise. Muḥammad 'Ibn Ka'b said: The surplus will be the surplus of favors and rewards that Allah will give to the blessed. 'Abd-Ar-Raḥmān 'Ibn 'Abī-Laylā: Those who have done well are those who have attested to the uniqueness of Allah by rendering him exclusive worship; the Most Beautiful reward is paradise. The surplus is what Allah gives them in addition, as generosity and mercy on his part. 'Abū Hāzim Al-Madanī said: The surplus consists of the favors with which Allah showered them in earthly life and for which Allah did not call them to account, unlike others. Allah therefore reserves a treatment of favors for the blessed in paradise whom He will shower with His graces.

## 21) - From the verse: "They do not measure Allah by his true measure" (Les cattle, 6:91)

123, 874- Jābir 'Ibn Zayd reported that 'Ibn 'Abbās was asked about the verse where Allah, to Him the power and majesty, said:

"They do not measure Allah by his true measure. On the day of resurrection, however, He will make the whole earth a handful" (The Groups, 39:67).

He related in this connection that 'Ibn 'Abbās said: The enemies of Allah who are the Jews came to say to the Prophet, ﷺ: O Muḥammad, describe your Lord to us. The Prophet, ﷺ, trembled with horror and said to them: "How can I describe my Lord, when it is He who created the heavens and the Earth? ". So

they said to him: If you were really a Prophet, you would have described him. They added: Is it so or so. It is, while Allah, revealed an invalidation of their words in the verse: "They do not measure Allah by his true measure" (The cattle, 6:91) to say that they have not measured Allah by his true greatness , according to the interpretation of 'Ibn 'Abbās. Allah said:

“He will make the whole earth a handful [in his grip]” (The Groups, 39:67).

This means that the whole earth will be under His dominion. Allah also said: "and the heavens folded in his right hand" (The Groups, 39:67).

This means that they will be under His sovereignty.

How, then, do these scoundrels dare to describe Me when they cannot even take in the expanse of My heavens and My earth? Then He refutes saying:

“Glory to Him! It is higher than what we associate” (Bee, 16:1).

This proves that the description they made of Him is associationism. 'Ibn 'Abbās said that whoever claims that Allah has a little finger or a ring finger, will have associated; for nothing is in His likeness. If Allah were as the Jews described Him, He would not have said:

“Glory to Him! It is higher than what we associate” (Bee, 16:1).

Now, their description differed from what He is. Also, He affirmed His transcendence which lifted Him above their words. They said the verse:

"They do not measure Allah by his true measure" (Les Cattle, 6:91),

Means that these Jews did not consider Allah in His true greatness, because they asserted that the whole earth will be a handful in his hand, means that He will hold it in his hand, indeed, with his fingers. As for their interpretation of the verse "and the heavens folded in his right hand", it reveals a lack of consideration of the true measure of Allah, because it is based on the delimitation (Taḥdīd) and the assimilation of Allah to the created. Allah, said: "Purity to Him" to rise above what they describe Him and what they associate Him with.

## 22) – “In the hands of Allah: “Al-Qabdha”

124, 875- Ibn ‘Abbās called associationism anyone who asserts that: “Al-Qabdha” of Allah means something other than sovereignty. Indeed, Allah said:

“Purity to Him! It is higher than what they associate! (Jonah, 10:18).
He also said:

“It is Allah who folds up his hand, who also opens it” (The Cow, 2:245).

It means that He gives and takes away. Allah said in the shadow verse:

“Then We take it back to Us with an easy recovery” (Discernment, 25:46).

We say, among other things, in Arabic: Allah took (Qabadha) so and so to say that He called him back to Himself, that He put him to death. It is said: Tel (Al-Qabadha) has seized his house and his lands, to say that he has taken possession of them and that he dominates them exclusively. It is also said: I hold such in my hand, to say, also by metaphor, that I exercise total control over him. It is also said: Creatures turn and turn, in the hand of Allah.

## 23) - About the hand

125, 876- In expressions such as: “The hand of Allah” or “Allah seizes them (with his hand) by the forelocks”, quoted in the Quran, the hand of Allah means his authority, even his power, and does not mean what the Jews affirm as associationism. The interpretation of the Muslims corresponds to the meaning of the verses and differs completely from the interpretation of the Jews which is based on anthropomorphism and the delimitation of Allah. It is as Allah said:

"Blessed is He in whose hand is the kingship" (The Kingship, 67:1).

This means that Allah exclusively holds the kingship, not that He holds it like a Man who holds a thing in his hand. The proof is provided by the metaphorical use of the hand in Arabic, such as in the following expressions:

- We are under the hand (Yad) of such,

- Our fate is in the hands of such,

- Our fate is in the hands of Allah,

- We place our request in the hands of Allah.

Allah said:

“Or that does not withdraw the one who has in hand the conclusion of the marriage”(The cow, 2:237)

It is therefore understood that He wants by all this sovereignty and power, both in the Quran and in the use of the Arabic language.

## 24) - From the verse that says: "We would have seized it with our right hand" (Truth, 69:45)

126, 877- Ibn 'Abbās said that "from the right" means power. Al-Ḥakam 'Ibn 'Uyayna interprets it as "justice". Allah said:

“Then we would have cut him off” (The truth, 69:46).

For their part, Al-Dhaḥḥāk, Al-Kalbī and Al-Ḥasan support the same interpretation as 'Ibn 'Abbās.

## 25) – “About the hand, too”

127, 878- Jābir 'Ibn Zayd reported that 'Ibn 'Abbās was asked about the verse:

"And the Jews say: 'The hand of Allah is closed! (The tray served, 5:64).

In this regard, he said, that the Jews had claimed that Allah ceased to grant sustenance. This interpretation echoes the opinion of Al-Ḥasan. Allah then said:

“But are open, on the contrary” (The tray served, 5:64).

That is to say, He provides sustenance to all His creatures. Allah said:

“He spends as He wants” (The tray served, 5:150)

This means that He grants His expense to some people and deprives others at His will. About this He says:

“As He wills, your Lord enlarges the portion” (Night Journey, 17:30).

This is also the meaning of the verse by which Allah addresses his Prophet, ﷺ, saying to him:

"Do not put your hand in a yoke around your neck, nor stretch it out fully" (Night Journey, 17:29)

Allah has forbidden, moreover, greed and prodigality, using the metaphor of hand gestures. Al-Dhaḥḥāk said: "His two hands are open, on the contrary" means that his two favors are widely granted and that "He spends as He wishes".

## 26) - From the verse that says: "Allah is the light of the heavens and the earth (The light, 35)"

128, 879- Jābir reported that 'Ibn 'Abbās was asked about the verse which says:

"Allah is the light of the heavens and the earth" (The Light, 24:35).

So, 'Ibn 'Abbās, 'Al-Ḥasan, Qatāda, 'Amr 'Ibn Muḥammad, 'Abū Muslim Al-Makkī and Mujāhid said, in this regard: Allah is the righteous of the heavens and the earth. It is He who guides those who are in heaven and on earth. As He says, “So is His light” (Light, 24:35). Now, nothing is like Him. Also, should we hear “His righteousness is the likeness of”. As for the verse that says:

“If not, may Allah come to them in the shadows of clouds, with the angels” (The Cow, 2:210),

Al-Kalbī reports from 'Abū Ṣāliḥ that Allah's order and decree will come and then they will be presented for judgment. This is also the opinion of Al-Ḥasan and Mujāhid. So the verse

“And your Lord will come” (Dawn, 89:22)

Means when his order has been decreed. 'Ibn 'Abbās, 'Al-Ḥasan, 'Abū Ṣāliḥ and 'Amr said: the meaning of "and that your Lord shall come" is the order of Allah has been decreed i.e. His justice. Allah, to him the power and the greatness, said:

“Certainly, We brought them a Book” (Araf, 7:52).

This means that the Prophets brought them revelation. The proof is that Allah, to him the power and the greatness, said in another verse:

"What are they waiting for? May the angels come to them, or may your Lord come” (Cattles, 6:158).

Asked about this, Hushaym said: the predecessors meant by

“Yes, the command of your Lord has indeed come” (Houd, 11:76),

by the decree of the Lord has come true. In this sense, Allah, to him the power and the greatness, said:

“Do they not see that We come to the earth, reduce it on all sides? (Thunder, 13:41)

“Then Allah came to the very foundations of their building” (The Bees, 16:26).

"But Allah came to them from where they did not count" (Mobilization, 59:2)

## 27) - From the verse where it is said: “O my Lord, show me that I am looking at You (Araf, 7:143)”

129, 880- Jābir reported that 'Ibn 'Abbās was asked about the verse which says:

“O my Lord, let me see that I am looking at You” (Araf, 7:143).

He said, in this regard, that it was a way that Moses used, ﷺ, to show his people the impossibility of seeing Allah by showing them one of the shocking signs of His All greatness. Thus, they will give up the idea of seeking to see him.

130, 881- 'Umayr 'Ibn 'Ismā'īl reported, according to 'Ibrāhīm, that 'Abū Ṣāliḥ had transmitted, according to 'Ibn 'Abbās, according to Juwaybir according to Al-Dhaḥḥāk that in the verse:

“Purity to you! To You I repent” (Araf, 7:143)

that is, of my responsibility that I see You.

"And I am the first of believers" (Araf, 7:143).

Those who believe no one can see you. Mujāhid supports the same opinion. Al-Ḥasan said: you will not see me and it implies, a fortiori, that no human being can see Allah. Ar-Rabī‘ ’Ibn Ḥabīb said that: “Lan” in (Lan Tarānī) (= You will not see Me) is a term that marks despair among grammarians and linguists. Hence, no one will be able to see Allah either in the earthly life or in the future life. As for the verse: “As soon as his Lord appeared on the Mount” (Araf, 7:143), it means that when Allah manifested himself through certain signs, the mountain could not bear them and was leveled. Moses then collapsed, unconscious. But when he became aware, he exclaimed: “Purity to you! To you I repent” (Araf, 7:143) for having asked such a thing “and I am the first of believers” (Araf, 7:143). It is, therefore, not possible for any human being to see Him. Mujāhid affirms that it is the order of Allah which manifests itself on the mountain and that it was pulverized by it. 'Ibn 'Abbās said: That is to say, he is the first of those who believe that it is impossible to see You in earthly life as well as in the Other.

## 28) - From the verse which says: “The Most Merciful Allah has established himself on the Throne (Ṭaha, 5)”

131, 882- Jābir 'Ibn Zayd reported that ' 'Ibn 'Abbās was asked about the verse saying:

“The Most Merciful Allah has established himself on the Throne” (Ṭaha, 20:5). He said, in this regard: the mention of Allah and His praise have risen above creation. So, it is not about attributes according to which, the assimilationists give anthropomorphisms and equals to Allah. Allah is, indeed, much higher than this.

132, 883- Jābir reported that 'Ismā'īl 'Ibn 'Ibrāhīm conveyed to him, according to Layth 'Ibn Abī-Sālim, according to Mujāhid, that he was asked about the rock which was in Jerusalem . 'Abd Allah 'Ibn 'Umar said: Some people say things about this. Allah, to him the power and the greatness, quoted what they said. 'Ibn 'Umar trembled with horror because of the qualifications, boundaries and displacement granted to Allah. He then said: “Allah is, assuredly, more Sublime and more Majestic than the anthropomorphic attributes given to him by his enemies, in this case the Jews.

“The Most Merciful Allah has established himself on the Throne” (Ṭaha, 20:5)

This verse means that the order and power of Allah has been established over creation.

Layth reported that Muḥammad 'Ibn Al-Ḥanafīyya said: Allah slew the Syrians (Christians). Whether they are impious or misguided. He said: They affirm that Allah has set His foot on the Rock of the Temple in Jerusalem. However, one of the servants of Allah, namely Abrahām, upon him be salvation, had put his foot on the rock and had thus made it a Qibla (towards which men go), in order to contradict these misguided people and to refute their vain claims.

Al-Ḥasan said: It is the mention, praise and glory of Allah who has risen above creation. Moving from one place to another cannot be Allah's own, may he be blessed and exalted. He reports that Hishām was questioned about this. He said: Our companions asserted that the verse in question means that Allah dominates the Throne. ’ Al-Ḥasan said about the verse:

“He then settled towards the sky, which was then a smoke” (The Detailed, 41:11)

That it should be understood that the order, the power and the Subtlety of Allah are established on the creation. We cannot give Allah attributes specific to created beings and we cannot make them the object of description as is the case for creatures. 'Abd Allah 'Ibn Mas'ūd, 'Ā'isha, 'Ibn 'Umar, 'Ibn Al-Ḥanafīyya and 'Urwa 'Ibn Al-Zubayr, all rejected the assertions of the Christians of Syria about the Rock, forbade them and warned of their seriousness.

## 29) - "Words relating to the face"

133, 884- Jābir reported that 'Ibn 'Abbās was asked about the meaning of the verse which says:

"while remains the face, full of majesty and munificence" (The Most Merciful Allah, 55:27).

He said the verse means that everything will perish and only Allah will remain. This is also the interpretation of Al-Dhaḥḥāk, Mujāhid and Anas ’Ibn Mālik.

## 30) - “Words relating to the subject of the eye”

134, 885- About the verse where Allah says:

"so that under my eye you may be celebrated" (Ṭaha, 20:39),

'Ibn 'Abbās said: it means that you are brought up according to My will. Al-Ḥasan sees that means that you are brought up according to my Knowledge. This is also the interpretation of Mujāhid and Al-Dhaḥḥāk.

Likewise, the verse:

"Sailing Before Our Eyes" (The Moon, 54:14)

Means by the expression “under Our eyes”, under Our protection and in Our knowledge. Indeed, Allah had protected the ark of Noah, upon him be salvation, against the flood and Moses, upon him be salvation, against Pharaoh and his people. He surrounded him with His care to the point where He made him a Prophet to whom He addressed the word, favoring him, thus, by this favor. If the verse "so that

under my eye you may be celebrated" (Ṭaha, 20:39), according to the interpretation of the ignorant was correct, namely that Allah saw Moses with His eyes, there would have been no favor for Moses, peace be upon him, for Allah would see Pharaoh in the same way. It is concluded that Allah intends that Moses be brought up under His protection, custody and guardianship until he reaches the age of communicating the message and commandments of Allah.

## 31) – “About the soul (al-Nafs)”

135, 886- About the verse where Allah said:

"You know what's in me, and I don't know what's in You" (Plate served, 5:116),

Ibn 'Abbās interpreted it as follows: You know what is in my knowledge, while I do not know what is in Your knowledge. According to another interpretation, he says: You know what is hidden in me, while I do not know what is hidden in You. Allah said:

“You are, in truth, the great connoisseur of the invisible” (Plate servedi, 5:116).

## 32) - "Words relating to the hand"

136, 887- About the verse where Allah, may He be exalted, said:

“the hand of Allah is above their hands” (fath, 48:10),

'Ibn 'Abbās said that "the hand of Allah is above their hands" means that the swearing of allegiance by these people was acceptable to Allah, and that "the Hand of Allah" means, retribution and praise for their deed. This favor was better than that which Allah reserved for them, with Him. Al-Ḥasan said: "The Hand of Allah" means the favor that Allah bestowed on them by guiding them to faith. It is worth more than the approval of their oath. 'Ibn 'Abbās said:

“Who prevented you from prostrating yourself before what I created with My two hands” (S’ad, 38:75).

He affirms that the expression: "of My hands" means "by My power and by My work." ". 'Alī 'Ibn Abī Ṭālib sees that this verse means: "what I have created Myself", It is the same for the verse where Allah says:

“For them we have created cattle” (Yāsīn, 36:71).

Al-Dhaḥḥāk gave the same interpretation. As for Al-Ḥasan, he sees that by our will, based on the following two verses:

“When We want a thing, Our only word consists in saying: “be” Then, it is nothing else” (The Bees, 16:40)

“Yes, in the eyes of Allah, it is with Jesus, as with Abraham, whom he created from dust and then to whom he said: “Be”: and he was” (The family of ‘Amran, 3:59).

## 33) - About "Aṣ-Ṣamad"

137, 888- 'Ubay 'Ibn Ka'b said that: "Aṣ-Ṣamad" is the one who has neither begotten nor was begotten, who has no equal nor like nor analog and that nothing is in his likeness. 'Ibn Mas'ūd was asked about the meaning of Aṣ-Ṣamad, he said that He is the one everyone needs. Al-Ḥasan says that Aṣ-Ṣamad is the one to whom everyone addresses their requests, supplications and requests.

Sa'īd 'Ibn Jubayr said that it is the one to whom everyone turns when they are in need. He also adds whoever claims that Aṣ-Ṣamad means that Allah is massive, not hollow within, will associate. For Allah is so Sublime that imagination cannot conceive His description and reason cannot perceive the essence of His greatness. Aṣ-Ṣamad is rather the Master. For his part, 'Ikrima affirms that Aṣ-Ṣamad is the invincible who dominates His servants.

## 34) - From the verse where Allah said: "the day when their tibia (Pen, 68:42) will be revealed to them" - Day when matters will be dire**

138, 889- According to 'Abbād 'Ibn Al-'Awwām, 'Āṣim 'Ibn Kulayb reported seeing 'Ibn 'Abbās more angry than ever and saying: anthropomorphism of the leg. It is, in truth, the discovery of danger. Saʿīd said, regarding the tradition reported by ʻĀṣim ʼIbn Kulayb: If I recognize who supported this anthropomorphism, I will punish him mercilessly. 'Alī 'Ibn 'Āṣim affirmed that Sa'īd was right and admired his words and disavowed the interpretations of others. 'Ibn 'Abbās said, regarding the question of danger: Did you not hear the first say: War stood on his leg, to say that it broke out terribly. 'Ikrima claimed the same. Indeed, it is said in a poem:

Stand up, O Béni-Qays, when

The war uncovers its leg and rages on.

Al-Ḥasan and 'Ikrima claimed that this is the discovery of grave danger.

Jābir reports having been informed by 'Umayr, according to Muḥammad 'Ibn Ya'lā, according to Juwaybir, according to Al-Dhaḥḥāk, according to 'Ibn Mas'ūd and on the other hand, according to Layth , according to Ṭawūs, that 'Abd Allah 'Ibn 'Amru 'Ibn Al-'Āṣ (and 'Ibn Mas'ūd) had said: A demon whom Solomon, son of David had chained under the sea is in danger of breaking free from moment to moment. He will then come among men and teach them anthropomorphism. They will embellish their words by using the affirmations of the People of the Book concerning the qualification of their Lord. 'Ibn Mas'ūd said: "Never consult the People of the Book on any question, for they will not guide you in the right way, since they themselves have gone astray. They only give credit to what is false and reject what is true.

## 35) - "From the rock of Jerusalem"

139, 890- It is reported that 'Ibn Mas'ūd once passed by an old man who was talking about the Bible, and who was silent when he saw him. 'Ibn Mas'ud asked the audience: What was he talking to you about? The audience replied: He said that when Allah created the heavens and the Earth, He ascended

to heaven from Jerusalem, and He then set His foot on the rock of Jerusalem. 'Ibn Mas'ud, shocked at what he had just heard, said: O my Allah! let there be no ungodliness after faith. He repeated this several times and then he said:

"They would like you to be disbelievers just as they are disbelievers: then you would all be equal" (Women, 4:89).

I believe it was none other than Satan who took on his appearance. He then said: Should you not disavow what he says and say as said, this godly servant who is Abraham, unto him be salvation:

“I don’t like sunsets! (Cattle, 6:76).

So beware of the Jews about your religion. He also said: There will come a time when people will practice prayer, fasting and pilgrimage. However, if you throw on an arrow, whoever will be hit can only be impious or hypocritical because (associationism is more discreet than the footsteps of ants on a black rock in a dark night. This will be due to the denial of their Allah and its qualification by delimitation and precariousness.

140, 891- Ar-Rabīʿ reported being informed that 'Ibn Masʿūd and Al-Dhaḥḥāk 'Ibn Muzāḥim interpreted the verse which reads:

“He is established on the Throne” (Araf, 7:54)

by affirming that Allah has established himself beyond the throne and all things and that then these have submitted and humbled themselves to Him. When the Arabs say: Life "Istawat" to so and so, they mean that life has smiled on him, that his affairs are arranged as he wishes. Istawā in the following usage examples means: to seize and appropriate. Thus it is said: A man Istawā ʿalā (has seized) Iraq and Ḥijāz. Or, such an Istawā 'alā (has seized) another's property and so on.

Remark:

However, there may be some question about the interpretation of the ambiguous verses and how their meanings have been argued.

Among these verses we can cite:

“The Most Merciful Allah has established himself on the Throne” (Ṭaha, 20:5).

"And that your Lord will come, together with the angels, rank for rank" (Dawn, 89:22).

"Let their hands be chained" (the plate served, 5:64)

“What I have created with My two hands” (Ṣād, 38:75)

and so on from the verses that we have certainly explained as well as other similar ones above, relying on the traditions of the Prophet of Allah, ﷺ, of His companions and their successors in the way of good.

But, if the following question were to be put to us, namely: What is the proof of the validity of your interpretation, and what is the argument which illustrates it in the Qur'an and the intelligible language, knowing that Allah is addressed to us in a language that is intelligible to us. Otherwise terms like Istiwā' (establishment on the Throne), Hand, Eye, etc. would be nonsense. Their meaning must therefore be, necessarily, that which we understand?

We will say in answer to this question: All that is the object of this questioning concerns the ambiguous verses which cannot be understood, through the apparent and direct meaning. Because it happens that the same text includes various meanings. Hence the need to clarify them and specify their contexts.

The Prophet, ﷺ, said: “Every word has two interpretations. Interpret, then, the words in the best way »

It is also said: Man cannot become learned in religion until he knows different interpretations of the Quran.

Al-Ḥasan said: Learn the Arabic language and elocution. We say, There is not a word that does not have a face and a reverse, an apparent aspect and another hidden, it is what we call "ambiguous words" whose term remains the same, while the meaning changes depending on the context. We say, therefore, in response to this, hoping that Allah will guide us and preserve us from error: About the verse where Allah said:

“The Most Merciful Allah is established on the Throne” (Ṭaha, 20:5)

We adopt the interpretation made by 'Abd Allah 'Ibn 'Abbās, 'Ibn 'Umar, al-Ḥasan and Mujāhid that: The mention, praise, glory and greatness of Allah, may he be exalted, are high. Allah being much more August than the equals and analogs that the assimilationist attributed to Him.

Ibn 'Umar, it was quoted above in the tradition relating to the Rock of Jerusalem, had trembled with horror when he had heard that Allah was qualified by disappearance and parity. He said: These are the words of the enemies of Allah, namely the Jews. We have described their lies above.

All that we have reported in these traditions as interpretations is found in the use of language.

Thus, we say: Such an Istawā ‘alā l’Irāq: to say that he holds authority and power over Al-‘Irāq. Such an Istawā: has seized another's property and appropriated it. Such an Istawā: has made himself comfortable on his bench or in his seat. When someone stands bowed and then straightens up, we say about him: Istawā, to say that he stood straight after being bowed. A Tel “Istawā” with Tel means that they agree in qualities and attributes.

Since this word "Istawā" has several probable meanings, and since the Prophet, ﷺ, said: "Adopt the best of the interpretations to which the words lend themselves", we can say that the verse: " On the Throne is established" (Istawā) necessarily carries one of the following two meanings: Either what 'Ibn

'Abbās, 'Ibn 'Umar, al-Ḥasan and Mujāhid affirm, namely the exaltation of the mention of Allah and the establishment of His glory and His dominion, or whatever the Jews assert as anthropomorphisms, claiming that: when Allah completed the creation of the heavens and the Earth, He sat on the Throne, put a thigh on the other and rested. But Allah denied them saying:

“However, without fatigue affecting us! (Qaf, 50:38)

and saying again:

“Nothing resembling Him” (the consultation, 42:11)

etc… The Jews had attributed to Allah qualities specific to creatures such as fatigue, weariness and weakness. May Allah punish them wherever they are.

If, moreover, we only consider the verse:

“On the Throne is established” (Ṭaha, 20:5)

must be understood according to the anthropomorphic sense, like a man who settles in his seat, we must also admit that the verse:

“He then established himself towards heaven” (detailed, 41:11),

means that Allah bows. But Allah is above all that. To him transcendence. Hence this qualification and this interpretation prove to be vain and void because of their flaws. Thus, the affirmation of 'Ibn Mas'ūd and 'Ibn 'Umar is confirmed and that of the Jewish anthropomorphists is invalidated.

On the other hand, if one admits that establishment = Istawā' is as understood by anthropomorphists, it will be obligatory to admit the attributes of contact, bounding and finitude about Allah. Now, this will be in contradiction with the verse where Allah said:

"Nothing resembling Him" (the consultation, 42:11).

And, if we accept this anthropomorphism, in the verse which says:

“If three converses privately, let him be fourth or at five, let him be sixth or less or more, He is with them wherever they be” (the litigant, 58:7),

we will end up with the assimilation of the presence of an individual with another, with the presence of Allah, and from there we will end up affirming the delimitation, the finitude and the parity of Allah. However, Allah is far beyond this qualification. Because, while sitting on the Throne, He is with them, at the same time and wherever they are, without how, neither delimitation, nor description, and as He wills.

However, it is to be clarified that Allah is present with people by His management, His control and His knowledge, that He cannot be given analogues and that He cannot be imagined, exalted be He, beyond above the imagination of the ignorant.

If some allow themselves to interpret the presence of Allah with people wherever they are, by Knowledge, although the verse does not say so verbatim. In this case, the adversaries can allow themselves to interpret "On the Throne is established" by the establishment of the Knowledge of Allah on the Throne, although the verse does not say so verbatim. But, since the former refuse (metaphorical) interpretation, it is therefore not permissible for these anthropomorphists to use metaphorical projection (about the omnipresence of Allah with people. For, by what right do the latter allow to interpret the verse of the establishment on the Throne, according to the apparent intelligible meaning, while they reject the interpretation of the verse relating to the omnipresence of Allah, according to the apparent and intelligible meaning.

## 36) - From the verse where Allah, may He be Exalted, said: “Can it be that your Lord sends down to us a platter from heaven? (The tray served, 5:112)

141, 892- As for your question about the words that the apostles said to Jesus, ﷺ, in the verse where Allah said:

“Can it be that your Lord sends down to us a served platter from heaven? (The tray served, 5:112)

and you said that this proves that Allah is in heaven and not on earth and therefore He is not on the Throne – for the apostles asked that this table be sent down to them from heaven and not from the throne . Our reply will be as follows: if this verse showed that Allah was in heaven and not on earth, the words addressed by the Israelites to Moses, in this verse:

“Pray therefore for us to your Lord that He bring us what the earth grows from its vegetables and its cucumbers” (the cow, 2:61)

would mean that Allah is on Earth and not in heaven since the act of bringing out of the earth and that of bringing down from the sky imply the same thing. However, in the words of the apostles, nothing says that Allah is in heaven without also being on Earth. For Allah decides things as He wills. He decides that some come from the sky and some come from the Earth, at His will. Being the Creator of all as He is the Steward, may His majesty be exalted, His names be hallowed, and His mention be exalted.

If the apostles had asked that the table should be brought down to them from heaven, it is because the expression "from heaven", better shows the meaning that it is a creation, makes their request more worthy to be answered and shows more clearly that the object of the request is a divine sign. Moreover, this shows that they ask for something that no human creature can claim to be able to achieve, whether it be a magician or a wizard. From there, the apostles wanted Allah to do something for them that no creature can claim to be able to do.

Nothing proves that the Creator is, during a creation, exclusively at the place where it occurs. Otherwise, the request of the Israelites to Moses, may Allah greet him, to bring vegetables out of the Earth…, would mean that Allah is exclusively on Earth.

Likewise, the request made by Thamūd, people of Ṣāliḥ, that Allah be the salvation, to bring them out of them a camel from a rock, would mean that Allah is there and is not elsewhere. Which is absurd, because Allah executes His will by His generosity and His favors, from where He wills, without His being subject to ceasing to be in one place to be in another.

## 37) From the verse where Allah, may He be exalted, said: “And we will go to the work which they have done and then we will make it scattered dust” (Discernment, 25:23)

142, 893- We will go straight (Qadimnā) in the above verse means (We will take care of the work, …). Mujāhid and Al-Ḥasan interpreted it the same way. Thus, it is inadmissible that it is about parity. If, moreover, it is admitted that "Qudūm" is assimilated to the coming of a man to a place where he was not, it will be obligatory to admit that the coming is done by walking or on a horse. or by other means of transport. But Allah is so much above that.

Finally, if we admit that the "descent" quoted in the verse of the provided table implies the parity of Allah, we must also admit that in this verse: "And He sent down cattle for you in eight couples” (the groups, 6), the descent (an-Nuzūl) also implies moving from a place where one is to another where one was not. Which is absurd about Allah.

## VOLUME 4

## Abū Sufyān Maḥbūb Ibn 'Ar-Raḥīl's version,

according to Ar-Rabī‘ Ibn Ḥabīb An addition of classification

1, 894- Abū Sufyān reported, from Ar-Rabī' 'Ibn Ḥabīb, from 'Abd-' Ar-Raḥmān 'Ibn Ḥarmala, from Sa'īd 'Ibn Al-Musayyab that the Prophet, ﷺ, said: "No one leaves the mosque after the call to prayer on Friday without being a hypocrite, unless it is an individual, who has been forced to go out due to a pressing need and who intends to return to pray”..

2, 895- The Prophet, ﷺ, said: “Friday is the master of days. It is the witness day, the day of 'Arafa".

3, 896- Ar-Rabī' narrated from Muḥammad 'Ibn 'Umayr Al-'Abdī, from 'Abū Hurayra, that the Prophet, ﷺ, said: "Verily, the modesty of man can only add to his elevation. So be modest so that Allah uplifts you. Likewise, forgiveness can only add to the power of man. So forgive so that Allah makes you powerful. Almsgiving, finally, can certainly only be added to the abundance of goods. So give alms so that Allah may grant you His Mercy”.

4, 897- Ar-Rabī' reported, from 'Āmir 'Ibn Wā'il, from Rabī'a, that 'Ibn Mas'ūd said: False testimony is considered the same as associationism . He then recited this verse:

“Abstain therefore from the defilement of idols, and abstain from falsehood” (the pilgrimage, 30)

5, 898- Ar-Rabī' reported, from Al-'A'mash, from Sālim 'Ibn Ṣafwān, from Juwaysha 'Ibn Al-Ḥurr, from 'Abū Ẓarr, that the Prophet, that Allah bless him and greet him, said: "There are three kinds of people to whom Allah will not speak, nor pay the slightest regard, on the Day of Resurrection and on whom He will inflict a painful chastisement, in occurrence one who uses false oaths to sell his merchandise; he who drags his robe out of pride and he who reproaches the gifts he has made" .

6, 899- Ar-Rabīʻ reported that Mujāhid said: Whoever observes two virtues, Allah preserves the integrity of his fast for him. It is about refraining from slander and falsehood.

7, 900- Ar-Rabīʻ reported that ʼIbn Masʻūd said: Sorrow and sadness come from doubt while joy and cheerfulness they come from certainty and hope.

8, 901- Ar-Rabīʻ reported that 'Abū Hurayra said: "Fāṭima went to the Prophet, ﷺ. He said to her, "O my daughter! Try to work for the salvation of your soul because I can do nothing for you with Allah.

9, 902- Ar-Rabīʻ 'Ibn Ḥabīb reported that 'Abū Muḥammad asked 'Ibn 'Umar: Since my stay in Medina will last eight or nine months, how should I pray? 'Ibn 'Umar said to him: You must do two Rak'āt unless you are praying with a sedentary group.

10, 903- Ar-Rabī' reported that 'Ibn 'Umar said: Whoever dies not having performed the pilgrimage, although he was well and lived in ease, will be marked between the eyes with the sign of infidelity on the day of Resurrection. 'Ibn 'Umar then recited this verse:

"And whoever disbelieves, then Allah is truly safe from the worlds"

(the family of ʻAmrān, 97).

{ [سورة آل عمران:97] ﴿ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ﴾

11, 904- Ar-Rabī' 'Ibn Ḥabīb narrated from Mujāhid that 'Ibn 'Umar said: The Prophet, ﷺ, forbade partial shaving of the hair .

12, 905- Ar-Rabī' 'Ibn Ḥabīb narrated, from Yaḥyā 'Ibn 'Amir, that 'Attāb 'Ibn Usayd said: The Prophet, ﷺ, sent me on a mission saying to me "Go to the tribe of Ayla to forbid them four practices: the conclusion of a sale of which we have not received the delivery, the profit drawn from the sale of a good which has not yet passed into our possession, the sale conditional on another sale, and sale conditional on the loan of a good' .

13, 906- Ar-Rabīʻ reported that ʼIbrāhīm said: I would not like to forsake the "Watr" prayer, even if it were for red camels.

14, 907- Ar-Rabī' narrated from 'Abū Hurayra that the Prophet, ﷺ, admonished a man saying: "Enjoy five things before five more arise: Enjoy your youth before your old age, your health before your illness, your ease before your poverty, your leisure before your occupation and your life before your death.

15, 908- Ar-Rabī‘ 'Ibn Ḥabīb reported that Bilāl 'Ibn Sa‘īd said: O how many joyful will be embarrassed and oh how many deceived are not aware that they are so. Woe to him who runs at his peril in all unconsciousness, who only eats, drinks and laughs when his destiny will be part of the fuel of the fire.

16, 909- 'Abū-Sufyān reported that Jābir 'Ibn Zayd entered, one day, the house of 'Ā'isha, that Allah was pleased with her, and proceeded to ask her questions about matters that no one before had asked her. He asked her, in fact, about the way the Prophet, ﷺ , went about it during the sexual act. Her forehead dripping with sweat, she said: You can question me, my son. Then she added: Where are you from? He said: From a country in the East which is called ‘Umān. 'Abū Sufyan added that 'Ā'isha then said something to Jābir which I did not remember. But, I believe that she said to him: The Prophet, ﷺ, mentioned it to me once; or he had said something similar to her.

17, 910- Abū Sufyān reported that 'Azūr, an inhabitant of 'Umān and one of the virtuous "Shaykh" among the Muslims, said: Some women of 'Umān asked to see 'Ā'isha, may Allah be pleased with her . ‘Ā’isha agreed to receive them. They went to their house and greeted her . She said to them: Who are you ? They said: We are people of Omān. 'Azūr said: 'Ā'isha said to them: I heard my beloved, ﷺ, say: "Many are people of Omān who drink from my basin.

18, 911-'Abū Sufyān relates that he was informed that Syrian women had gone to 'Ā'isha, may Allah be pleased with her. She asked them where they came from? These women answered: From Syria. 'Abū Sufyan said: Then 'Ā'isha said to them: Would you be women who frequent the Hammams. So these women kept silent.

19, 912- Abū Sufyān reported being informed that one of Mu‘āwiya 'Ibn 'Abī-Sufyān's wives went to 'Ā'isha, may Allah be pleased with her. He said: ‘Ā’isha was sitting on a leather cushion. She turned to a corner of the room and pulled out a bowl with bread in it, which she cut into small pieces and soaked in the milk. Then she invited Mu‘āwiya’s wife to eat. The latter smiled and said: O Mother, what we eat is now better than this. Then 'Ā'isha, may Allah be pleased with her, sighed and said: "The Prophet, ﷺ, died without ever having eaten of this dish to his fill. . And she added: The Prophet, ﷺ, died without ever having eaten barley bread at his end , that is to say twice .

20, 913- Abū Sufyān reported that 'Abd-Al-Mālik told him that he heard Ḥammād 'Ibn Isḥāq Al-Khawārizmī say: When this verse "Fear a temptation which will not especially overtake those among you who prevaricated” (the Spoils, 25) was revealed, 'Abū Bakr, 'Umar, 'Alī and 'Uthmān were with the Prophet, ﷺ. 'Abū Bakr said: Where would I be then, O Prophet? He said to him: “Under the ground”. 'Umar stood up and said: And I, where shall I be, O Prophet? He said to him: “Under the ground”. Then 'Uthmān stood up and said: And I, O Prophet, where shall I be? The Prophet said to him: "It is through you that this sedition will begin and spread." So 'Alī stood up at that time and said: And I, O Prophet, where would I be then? The Prophet said to him: “You will be at the head of the insurrection, you will be its leader and leader. You will be dragged there like a camel dragged by a rope.

## Narrations of imam Aflah al-Rustami on the authority of Abū Ghānim Al-Khurāsānī and others:

1, 914- Imām 'Aflaḥ 'Ibn 'Abd-Al-Wahhāb, may Allah be pleased with them, related that he is quoted in a book he had from Abū Ghānim Al-Khurāsānī, composed by 'Abū Yazīd Al-Khawārizmī and dealing with the conducts where the latter attributed the Ḥadīth to the Prophet, ﷺ.

He reported that a man from the allies ('Al-'Anṣār) found a sword belonging to his brother, for sale in the market. He asked, then, the salesman where did this come from? He replied: It fell to me in a lot of spoils. The ally (Al-Anṣārī) brought him before the Prophet, ﷺ. So, the seller told the story of this sword and how it came back to his possession . The Prophet, ﷺ, said: Seek your spoils elsewhere than among your brother's goods.

2, 915- Al-Khawārizmī quoted in his work that a man found a horse for sale in the market. He inquired about her. Its owner said to it: I got it in the lot that came back to me from a loot. The man went to explain the matter to the Prophet, ﷺ, who said: "Muslims must be united, one defending the other" .

3, 916- Imām Aflaḥ narrated about the verse where Allah said:

“The fornicator only marries a fornicator, or a maker of Allah. As for the fornicator, she only marries a fornicator or a maker of Allah” (the light, 3),

{سورة النور} [3:ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

he was at war against idolaters. There he pronounced the Qunūt, during the prayer, and launched imprecations against them .

8, 921- The Imām reported, from Muḥammad 'Ibn Al-Ḥasan, from Hishām 'Ibn 'Abd Allah Al-Dastuwā'ī , from Qatāda, from 'Anas 'Ibn Mālik, that the Prophet, ﷺ, pronounced the Qunūt for a month just after the last Rak'ah of the prayer , while hurling imprecations against a tribe of Arabs. Then he left the Qunūt and had never practiced it before or after this time .

9, 922- The Imām narrated, from 'Abū Ghānim Al-Khurāsānī, from Ḥātim 'Ibn Manṣūr. He said: A trustworthy friend of ours reported to me, when I was in Egypt or on the way to Egypt, from 'Abū 'Ahyaf Al-Ḥadhramī, the jurisconsult of the ' Egypt, according to 'Ibn 'Imrāna that he lived at the time when he was closest, by the isnād, to the Prophet, ﷺ, than among others. Ḥātim 'Ibn Manṣūr said: Tell me about the qunūt in the morning prayer after asking him whether the Prophet, ﷺ, had uttered the Qunūt? He replied: The Prophet, ﷺ, had never done so. Ḥātim said: How then did the Prophet, ﷺ, according to the traditions that have been handed down to you? He said: It was conveyed to me that when he finished the last recitation, he recited

“Qul huwa Allahu Aḥad (purity, 112)

{سورة الإخلاص] {ٱبببب:1]"

and did not utter the Qunut. The Imām, may Allah be pleased with him, said: This is something we had never found in the works of our disciples nor received by hearing from them, until 'Abū Ghānim told us. reported. Only then did we bring it back under his authority.

10, 923- The Imām reported having received a tradition that the Prophet, ﷺ, sent an expedition, at the head of which he appointed one of the Companions. This commander presided over his companions in prayer since he left the Prophet, ﷺ and until his return. In all the prayers, he recited the surah of the opening of the Book and the surah of "Qul huwa Allahu Aḥad" (purity, 112), in all the morning prayers (Aṣ-Ṣubḥ) and in the others and in all prayers where the recitation of the Quran is done aloud. On their return to the Prophet, ﷺ, the expeditionaries informed him that their commander only recited in the prayers over which he had presided, the sura of the "opening" and that of " purity" and nothing else. The Prophet, ﷺ, then asked him: “Do you know any other surahs of the Quran? ". The man replied: Yes. The Prophet, ﷺ, said to him: “Why, then, did you not recite them in your prayer? ". The commander said: O Prophet, I happen to love 'Qul huwa Allahu Aḥad' excessively. On these words, the Prophet, ﷺ, was silent for a moment, then turned to the man and said: "Allah loves you for your love of the sura " Qul huwa Allahu Aḥad”.

11, 924- The Imām said: “Our fellow disciples report there is a tradition going back (Marfū‘) to the Prophet, ﷺ, informing us that the Prophet once entered the mosque. He saw people praying with their hands raised. He said, "What's the matter with them people? They raise their hands in prayer like the tails of wayward horses. So be serene during your prayer and know that Allah is closer to you than your jugular vein”.

12, 925- The Imām narrated this Ḥadīth, from 'Abū Ghānim Al-Khurāsānī, from Ḥātim 'Ibn Manṣūr, from 'Abū Yazīd Al-Khawārizmī, from a person who reported to him, from Jābir 'Ibn Sumra, may the Prophet, ﷺ, once approached us while we were holding our hands up in prayer. He said to us, "What's wrong with these people? They raise their hands during prayer like the tails of rebellious horses. So be serene when you pray".

13, 926- The Imām narrated from 'Abū Ghānim Al-Khurāsānī, from Ḥātim 'Ibn Manṣūr, from Yazīd Al-Khawārizmī, from Mujāhid or from the one who related the tradition to him, d 'after Mujāhid whom 'Abū Ghānim doubted, according to 'Ibn 'Umar, that he once saw people in the mosque, facing towards the Qibla, with their hands raised towards the sky and in the process of invoking . 'Ibn 'Umar terribly disapproved of their act. He got angry and said to them: "Do not do such a thing, for I heard the Prophet, ﷺ, say: "Do not do as the People of the Book do in their chapels and their churches.

14, 927- The Imām narrated from 'Umar 'Ibn 'Umayr that the Prophet, ﷺ, settled in a village, during a military expedition and shortened the prayer .

15, 928- The Imām narrated from 'Abū Thawr that the Prophet, ﷺ, settled in Tabūk for twenty days, during which he shortened the prayer .

16, 929- The Imām reported from Al-Ḥasan 'Ibn 'Abī-Al-Ḥasan Al-Baṣrī that the Sunnah established that travelers should shorten their prayers, when settling temporarily in a place, even if their stay there lasts ten years as long as they do not intend to take it for a permanent place of residence".

17, 930- The Imām narrated that 'Anas 'Ibn Mālik said: The Prophet, ﷺ, made the Midday Prayer (Al-Dhuhr) in Medina and then the Afternoon Prayer ( Al-'Aṣr) to Ẕū-Al-Ḥulayfa by shortening the latter to two Rak'āt. The distance between the two places being approximately between five and six miles".

18, 931- The Imām reported a tradition in which the Prophet, ﷺ, said: "Vain is the fasting of him who, the day before, does not make a wish " .

19, 932- The Imām said: A Ḥadīth Mashhūr Mustafādh was quoted by the scholars from Shaddād 'Ibn 'Aws that the Prophet, ﷺ, said: "What I am more afraid of for my nation is discreet concupiscence". He said: We said: O Prophet, ﷺ, what is quiet lust? He said: "It is, that one of you begins his day by fasting, as soon as an opportunity presents itself to him, he indulges in lust and thus breaks his fast" .

20, 933- About the verse in which Allah, to Him the power and the majesty, said:

"Ho, believers! Do not anticipate Allah and His Messenger! (The Partitions, 1).

{سورة الحجرات] [1:ک ک ک ک گ گ گ گ ڳ ڳ }

The Imām said that it was revealed about some people who had slaughtered on the day of the sacrifice before the Prophet, ﷺ, said the prayer.

21, 934- The Imām said: A body of jurists had quoted that a man from the Anṣārs slaughtered his beast before the Prophet, ﷺ, made the prayer. The Prophet, ﷺ, said to him: "Your sheep is only worth its flesh" .

22, 935- The Imām reported being informed that the Prophet, ﷺ, said: “The first thing we should do in our day is to pray. Only then will we sacrifice the beast or the sheep. Whoever does so will be in accordance with my Sunnah. As for the one who proceeds to the slaughter before the prayer, his sheep will have value only by its flesh and no value of ritual sacrifice” .

23, 936- The Imām reported that the Prophet, ﷺ, said: “Whoever forethought, with premeditation, lies on my account let him assume a place in hell” .

## The fragmented traditions (Maqāṭī‘) quoted from Jābir Ibn Zayd, may Allah be merciful to him Allah.

1, 937- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "There is no god except Allah, a word, thanks to which Allah has united the hearts believers: Anyone who utters it and then does a pious work is a believer. And whoever utters it and then indulges in villainy is a hypocrite.”

2, 938- Jabir 'Ibn Zayd reported that the Prophet, ﷺ, was told that men all pronounce: "There is no god except Allah". Hence one no longer distinguishes the true believer from the hypocrite. The Prophet, ﷺ, said then: "Do you want me to tell you what makes the difference between them: when the believer gets up in the morning, what matters is Allah, heaven and hell. As for the hypocrite, when he gets up in the morning, the object of his concern is his belly, his lower abdomen and temporal goods.

3, 939- Jābir 'Ibn Zayd narrated that the Prophet, ﷺ, said: "The Hour of the end of the world will not come until the hypocrites of every nation take over."

4, 940- Jābir 'Ibn Zayd reported that the Prophet, ﷺ, said: "There is only a hypocrite who can disregard three kinds of people, namely: 'man of learning, the aged individual and the righteous leader ' .

5, 941- Jābir 'Ibn Zayd reported that the Prophet, ﷺ, said: "There are two virtues which cannot be united in a hypocrite, they are: Good conduct and erudition in the Sunna (prophetic tradition)» .

6, 942- Jābir 'Ibn Zayd reported that Ḥuẓayfa 'Ibn Al-Yamān came to ´Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, when a funeral was being held which Ḥuẓayfa did not attend. ´Umar said: O Ḥuẓayfa, a devotee among the companions of Muḥammad, ﷺ, dies and you do not attend his funeral? Ḥuẓayfa said: O Commander of the Faithful, do you not know that the Prophet, ﷺ, entrusted me with a certain secret? 'Umar said: I conjure you by Allah, was he one of them? Ḥuẓayfa said: Yes, by Allah. 'Umar said: I adjure you by Allah, am I one of them (the hypocrites)? Ḥuẓayfa said: No, I swear by Allah that you are not one of them, O Commander of the Faithful and will never give credit to anyone who says so. Jābir 'Ibn Zayd is asked: Do you fear hypocrisy? He said: And how could I not fear her, if ´Umar 'Ibn Al-Khaṭṭāb, may Allah be pleased with him, himself fears her”.

7, 943- Jābir 'Ibn Zayd quoted that ´Umar said: The hypocrites prevail over me by their treachery. And if it were not for their treachery, I swear by Allah that I would not have appointed leaders over the people and let the faithful freely worship Allah without intervening.

8, 944- According to Jābir 'Ibn Zayd, a man said to Ḥuẓayfa: O 'Abū ´Abdullāh, what exactly is hypocrisy? He said: It is about speaking in the name of Islam without working according to its precepts.

9, 945- According to Jābir 'Ibn Zayd, a man said to Ḥuẓayfa: "Is hypocrisy today more prevalent than it was in the time of the Prophet, ﷺ?" Ḥuẓayfa replied: Glory be to Allah! It is rather today that it is the most widespread and the most terrible.

10, 946- According to Jābir, Ḥuẓayfa said: The hypocrites of today are more dangerous than those of the time of the Prophet, ﷺ. He was told: How is it possible, O 'Abū ´Abdullāh? He said: The sins of the former were then pardonable , and their good deeds could be accepted.

11, 947- Jābir 'Ibn Zayd reported that Al-Ḥajāj 'Ibn Yūsuf asked him: O 'Abū Al-Shaʻthā`, tell me about the first verse of the surah of the cow? He says: It concerns believers. He said: And the second? He replied: It concerns the infidels. He said: And the third? He replied: This one is about you and your friends.

12, 948- Jābir 'Ibn Zayd said: I was informed, from 'Abū ´Ubayda, 'Ibn Al-Jarrāḥ that the Prophet, ﷺ, said: I do not fear for you after me, on the side of a believer or on the side of an infidel. As for the believer, his faith will keep him from doing you wrong. The infidel, Allah has lowered him by his infidelity. But, I rather fear for you on the side of a hypocrite, with a scholarly word, with an unjust heart, who says what you approve of while he does what you disapprove of .

13, 949- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Anyone who harbors three vices will be a real hypocrite even if he prays, fasts and claims to be a Muslim. These three vices consist in lying in speaking, to break the promise and betray the trust" .

14, 950- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Women who ask for a divorce and those who run away from their husbands are hypocrites" .

15, 951- Narrated Jābir 'Ibn Zayd, a man came to the Prophet, ﷺ, and he said to him: O Prophet, teach me one thing that will save me from Hell and make me get to paradise? The Prophet, ﷺ, said: "How short is your request, so great and lofty is its object: Worship Allah and associate nothing with him; perform your prescribed prayer; pay legal alms if you have property from which it must be levied; fast in the month of Ramadhan; make the pilgrimage to Mecca if you obtain the necessary viaticum and a mount; groin for men what you love for yourself and disapprove of for them what you disapprove of for yourself" .

16, 952- According to Jābir 'Ibn Zayd, a man, the maternal uncle of the Prophet, ﷺ, and whose name was Dhammām Ibn Tha'laba, came to see the Prophet, ﷺ, and said to him:

O Prophet, I am one of your maternal uncles, from the tribe of Banū Jushaym. The Prophet, ﷺ, was breastfed in their home. Dhammām Ibn Tha'laba said to the Prophet: So I will ask you about certain

things, and insist that you give me the answer. Don't blame me. The Prophet, ﷺ, said to him: "Ask me about what you want". Dhammām Ibn Tha'laba said: Who created you and all those who preceded you and those who will follow you? He replied: “Allah”. He added: I conjure thee then by Him; Did he send you? The Prophet replied, "Yes." He added: I adjure you by Allah; Who created the seven heavens and the seven earths and who grants sustenance between the heavens and the earths? He has answered:

“It is Allah”. He asked again: I have sworn to you in the name of Allah: Is it He who sent you? The Prophet said, “Yes”. He added: Your emissaries have informed us and we find in your scriptures what we have to do during each day and night, namely five prayers. I beseech you in the name of Allah, Did He command you? The Prophet reiterated: “Yes ”. He added: Your emissaries and your scriptures say that you must take legal alms (Zakāt) from those of us who are rich and then distribute it to those of us who are poor. I beseech you in the name of Allah, Did He command you? The Prophet: "By Allah, yes". The man said: Your emissaries and your scriptures say that we have to fast during the month of Ramadhān every year, I conjure you in the name of Allah; did he command you? The Prophet replied, "By Allah, yes." The man continued: Your emissaries and your scriptures say that we have to make pilgrimage for the House of Allah, if we manage to procure viaticum and a mount (for the journey). So I conjure you in the name of Allah, is it He who commanded you? The Prophet said: "By Allah yes". The man continued: As for the fifth thing, I don't even see the need to ask you about it. He heard "The violation of sacred bonds". Because, he explained, if you had declared it lawful, disorder would have reigned in life and if you had not avoided it, religion would not have arisen. He then added: I will return to my tribe and work in accordance with these commandments, myself and those who follow me.

When he left, the Prophet said: “If this man is telling the truth, he will enter Paradise” .

17, 953- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, found, on leaving his house, some of his Companions discussing among themselves various aspects of science. He told them, “You can learn anything you want to know. You will only be truly knowledgeable when you apply this science.”

18, 954- Jābir reported that the Prophet, ﷺ, said to Ka'b 'Ibn 'Ujra: "O Ka'b, all flesh (of a man) nourished with illicit goods will be doomed to fire from hell "

19, 955- Jābir 'Ibn Zayd reported that when milk was brought to drink to David, upon him be salvation, he took the bowl in his hand and said: From what pasture the beast, who gave this milk, did she feed? He inquired about the pasture. If it is lawful, he drank the milk saying: "We have been commanded to eat only that which is lawful, and to do righteous works".

20, 956- Jābir 'Ibn Zayd reported that the Prophet, ﷺ, said: "If the innovations in religion have just appeared within my community, every scholar in religion must make his knowledge known. For if he does not, he will be stricken with the curse of Allah, the angels and everyone. Any attempt to redeem himself with Allah will be vain and rejected ” .

21, 957- Jābir 'Ibn Zayd said: The Murji`ites are Jewish people of the Qibla, for they promise sinners Paradise, and say: The fire of Hell will only touch us for a few days, just as Jews and Christians claim so.

22, 958- Jabir 'Ibn Zayd reported that the Prophet, ﷺ, said: "There is no prophet except after him (death), lies were attributed to him. Indeed lies will be attributed to me just as those who came before me. So whatever comes to you from me, compare it to the Book of Allah, so whatever agrees with it is from me, and whatever contradicts it is not from me.

23, 959- Jabir reported, according to some Companions of the Prophet, ﷺ, that "the basis on which hypocrisy is erected is falsehood".

24, 960- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "There are two kinds of knowledge: knowledge that is manifested in words, this is an argument that Allah will use against man. And, a knowledge that sits in the consciousness, this is profitable knowledge" .

25, 961- According to Jābir 'Ibn Zayd, Allah created an angel whose head reached to the seventh heaven, while his feet reach to the deepest earth. One of the angles of Throne rests on his shoulder. He repeats, however: "Glory to You! How great you are! ".

26, 962- Jābir 'Ibn Zayd reported that the Prophet, ﷺ, said: "O believers! Faith in Allah consists in dedicating your works to Him while doubt about Allah consists in working for other than Him".

27, 963- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "If Allah were to judge us, my brother Jesus and me, for the futile works committed by the two fingers, He would make us suffer the torture of fire because Allah does not commit the slightest injustice "

28, 964- According to Jābir 'Ibn Zayd, 'Ibn 'Umar followed the funeral procession of a man, when he was told that the deceased was a scholarship holder . 'Ibn 'Umar then withdrew from the funeral and said: I would not attend, on this day, the funeral of a man who is going to suffer a punishment.

29, 965- According to Jābir 'Ibn Zayd, Mujāhid said: Returning from a military expedition, I found 'Ibn ´Umar who said to me: O Mujāhid, have you come to know that the faithful have become infidels , after your departure? Mujāhid said: What exactly happened, O 'Abū ´Abd Ar-Raḥmān? Ibn ´Umar said to him: Here is ´Abd Al-Malik 'Ibn Marwān who is giving battle to 'Ibn Al-Zubayr. They kill each other for life here below.

30, 966- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Woe to him who knows and does not act accordingly. He repeated it seven times. And woe to him who does not know and does not work properly. He says this last warning only once" .

31, 967- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, and his Companions said: "If anyone's prayer does not keep him away from obscenities and what is reprehensible, then he will only drive him further and further away from Allah" .

32, 968- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "People of good in the life here below will be people of good in the life to come. Likewise, evil people in the life here will be evil people in the future life.

33, 969- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever kills someone who benefits from a pact of non-aggression will not even smell the smell of the heaven. However, its odor is felt at a distance of five hundred years of walking" .

34, 970- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "If all the inhabitants of the heavens and the earth are complicit in the murder of a faithful, Allah will throw them all together in the fire of Hell" .

35, 971- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "But if one of you will be so close to paradise and he will be able to see it, access will be banned because of a handful of blood from a Muslim that he has shed".

36, 972- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "I swear by the One who disposes of my soul that he will not be admitted to paradise except the one whose neighbor does not fear let him do him wrong" .

37, 973- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever participates in the murder of a believer, even by a half-word, will come on the Day of Resurrection present having written on his forehead: Hopeless in the mercy of Allah" .

38, 974- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, having carried out the sentence of amputation of the hand of a thief, said to the latter: "Your hand has just preceded you in Hell. If you repent, Allah will give you back your hand in paradise. Otherwise, the rest of your body will follow the path the amputated part took."

39, 975- Narrated Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Your Lord said: I have created paradise, the extent of which is that of the heavens and the earth. Our Lord then swore that he would not be admitted, neither the one who breaks the ties of kinship nor the inveterate wine drinker nor the cuckold" that is to say the one who serves as a matchmaker for his own wife or a relative.

40, 976- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "People will appear on the Day of Resurrection having good deeds as great as the mountains of Tihāma than Allah will reduce to scattered dust and as for them, He will cast them into Hell". Sālim, the freedman of Abū Ḥuẓayfa said, then: Describe them us, O Prophet, for I am truly afraid to be among them! The Prophet, ﷺ, said: "These are people who pray, fast, make pilgrimage and even do night worship. However, when they find something illicit in intimacy, they indulge in it. So Allah makes their works vain, where there is no discretion, and throws them into Hell.

41, 977- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever acquires knowledge, to fight with pride with the scholars or to engage in polemics with the weak of mind or to attract the gaze of men, is doomed to Hell" .

42, 978- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Do you not want me to tell you who is the first man who will be thrown into Hell? ". People said, "Who is he, O Prophet? The Prophet, ﷺ, said: "This is the villain who, while having recited the book of Allah, did not respect any of it".

43, 979- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever performs the morning prayer (Ṣubḥ) is under the protection of Allah . So avoid making yourself guilty of having violated this protection granted by Allah. If you do them, Allah will knock you down on your face in Hell.

44, 980- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Modesty comes from faith and faith leads to paradise. Obscenity is impiety, but impiety ends up in Hell" .

45, 981- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "The unrighteous will be gathered in Hell with those who helped them, be it by cutting a feather or diluting them ink ".

46, 982- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Man sometimes says words that attract the wrath of Allah against him, without him imagining the degree of its severity. While these words make him suffer a fall that will last seventy years in the precipice of Hell" .

47, 983- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever deceives us is not one of us, bears arms against us, does not respect benevolence towards our young people- children, or slaps his cheeks, tears his clothes and utters words from the period of paganism to mourn the dead" .

48, 984- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever frequents a divinator , a fortune-teller or a sorcerer and believes what he says to him will have disavowed what Allah has revealed to Muḥammad, ﷺ" .

49, 985- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said to Ka´b 'Ibn 'Ujra: "I pray Allah to preserve you against certain rulers who will come after me. Anyone who frequents them, supports them in their statements, will not be able to claim me or me from him and will not be able to drink from my lake in paradise" .

50, 986- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever degrades a Muslim, will not be taken for a Muslim".

51, 987- Narrated Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "I take Allah as my witness that I disavow the Qadarites and that I disavow the Murji`ites. Allah and His Prophet disown them.

52, 988- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "May Allah curse the woman who tattoos and the one who gets tattooed, the one who makes her hair lengthen and who makes herself lengthen the hair and the woman who plucks her facial hair and the one who is waxed and the woman and the one who refuses to give alms .

53, 989- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Allah has cursed the wine, the one who prepares it, the one for whom it is prepared, its carrier, the one for whom it is brought , its drinker, the one who serves it, its seller, its buyer and the one who feeds on its price" .

54, 990- From Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Allah curses whoever brings an innovation in Islam or shelters an innovator. Neither redemption nor recourse will be admissible on his part on the day of the Resurrection" .

55, 991- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Whoever assumes a father other than his own or appropriates the right of patronage which does not belong to him, will be stricken with the curse of Allah, the angels and all men. Neither repurchase nor recourse will be admissible on his part" .

56, 992- According to Jābir 'Ibn Zayd, the Prophet ﷺ, said: "Whoever intercedes to prevent the execution of a legal sanction prescribed by Allah, will have to answer for it on the Day of Resurrection » .

57, 993- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Allah curses the people who make the graves of their Prophets into mosques" .

58, 994- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Cursed is he who does on the paths that Muslims take something that harms them. Cursed is he who performs a sexual act with an animal" .

59, 995- Jābir 'Ibn Zayd and others reported that the Prophet, ﷺ, said: "When the dead is put in his grave and then buried under the ground, he hears the footsteps of people leave him. Indeed, when he is transported from his house, his soul is with the angels. When then, he is put in his tomb, two angels come to him. Their voice resounds like thunder and their gaze resembles quick lightning. They make him sit down and say to him: O you, who is your Lord, what is your religion and who is your prophet? If it is a devotee, he will say: Allah (Allah) is my Lord, Islam is my religion and Muḥammad is my Prophet. He is then told: Whereupon you lived, you died and you will rise again. Look to your left. From his grave, a door opens to hell and he is told: This would have been your eternal home, if you had disobeyed Allah. But since you were obedient to Him, look to your right. A door opens from his tomb to paradise. The freshness of his eternal home and its delights are felt to him, to the point where he wants to get up to join them. But he is objected: The moment has not yet arrived for that. Sleep blissfully. Sleep the husband's sleep (at weddings). Nothing is dearer to his heart than the arrival of the Hour of Resurrection so that he can join his wives, his possessions and the bliss of paradise . But, if it is an infidel, the two angels make him sit down and say to him: Who is your Lord? I don't know, he replies. What about this man: Muḥammad, ﷺ? they ask him at this moment. He replied: I said it as people said . They then throw at him: You neither knew nor followed the right path. This is how you lived, how you died and how you will be resurrected. Look to your right. There, a door opens in his tomb leading to paradise and he is told: This would have been your home if you had obeyed Allah. But since you were disobeying Him, look to your left. And now a door opens in his tomb leading to Hell, from where a hot flash reaches him making him feel the misfortune that awaits him. Nothing, then, is more hateful to him than the arrival of the Hour of Resurrection, for he will be delivered there to torture.

60, 996- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "The fornicator cannot be faithful when he fornicates. The thief cannot be faithful when he steals. The wine drinker cannot be faithful to the moment he drinks. But if he repents, Allah will accept his repentance.

61, 997- Narrated Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Members of my community will commit acts of infidelity after my death. Surely they will worship neither sun nor moon nor stone nor idol. But they will work out of ostentation" .

62, 998- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "The ostentation will become hypocrisy and the hypocrisy will be more discreet, within my nation, than the footsteps of ants" .

63, 999- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "He who shows off his work will be called by four names, in the presence of all creatures, on the day of Resurrection . “O traitor! O scoundrel! O loser! Your work is rendered null and your retribution is lost. So go and seek your reward from those for whom you have worked, for you have no reward from Me. O you who were ostentatious! ".

64, 1000- According to Jābir 'Ibn Zayd, a man came to the Prophet, ﷺ, and said to him: O Prophet! What about the alms that I give in order to be praised by men and rewarded by Allah? The Prophet, ﷺ, and said to him: “(Allah) has no partner; Exalted be He”. Then Allah be the Exalted revealed this verse:

“Whosoever, therefore, hopes to meet his Lord, that he may do a good work, and that in worship he associate no one with his Lord”

(Cave 18v110)”

65, 1001- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "When Allah accepts a good deed from someone, he preserves him until the end of time" .

66, 1002- Narrated Jābir 'Ibn Zayd, Muʻāẓ 'Ibn Jabal, may Allah be pleased with him, walked along a path clearing away what might hinder or harm passers-by. A man, having seen him, came to do the same. Muʻāẓ turned to him and said: I, by the way, am doing this because of a tradition that has been handed down to me. As for you, why do you do it? The man replied: I saw you do so, so I liked acting like you ? Muʻāẓ said: I heard the Prophet, ﷺ, say : “Whoever removes a filth from the path of the Muslims, Allah enshrines him a good deed. And whoever, Allah inscribes him a good deed, He will also admit to paradise. Then Muʻāẓ recited this verse:

“No, Allah does not prevaricate even by the weight of an atom. If he is a good deed, he doubles it and gives a huge salary from Him” (Women, 40)” .

67, 1003- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Protect yourself against the fire of hell even by means of half of a date given in alms, for whoever seeks to preserve himself against the Fire, even by half a date, Allah will preserve him from what he fears” .

68, 1004- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Allah has more mercy on his believing servants than he has a tender mother on his children" .

69, 1005- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "The fornicator cannot be a believer when he fornicates. A man said to Jābir 'Ibn Zayd: O 'Abū Al-Sha´thā`, he is a believer the moment he fornicates. Jābir further said: By Allah, if ´Umar 'Ibn Al-Khaṭṭāb were alive, he would have flogged you as the application of the legal sanction against you, for the slanderous imputation of fornication (Qaẓf). Indeed, Allah, to Him the power and the majesty, said in His Book:

“Allah takes the defense of those who believe” (the pilgrimage, 38) .

70, 1006- According to Jābir 'Ibn Zayd, a man asked the Prophet, ﷺ: O Prophet, who among men has suffered the greatest trials? The Prophet, ﷺ, replied: "The prophets, then the believers, then the best in order of merit and so on for the rest of the men who will be tested in relation to their merits" .

71, 1007- From Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Let none of you wish death or implores it, unless you are confident in his work ” .

72, 1008- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Faith is more anchored in the hearts of the true devotees than the clinging of heavy mountains to the ground".

73, 1009- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "The heart of the believer is like clear ice. Where the demon is coming to him from, he realizes. The heart of the believer is also like silver of excellent quality which, when subjected to the test of fire, it is all the purer” .

74, 1010- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "Faith binds violence. Hence the believer must not commit violence”.

75, 1011- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "I am amazed at the believer and his status with his Lord: If he does good, He accepts it from him, and if he does evil, He forgives him.”

76, 1012- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "There is no servant who emerges from the humiliation of the devil to join the glory of Allah except that Allah grants him three things: ease without abundance, wealth without money, and knowledge without learning”.

77, 1013- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "There is no servant who renounces the world except that Allah establishes wisdom in his heart, and He makes his tongue speak it, makes him see the faults of the world, its disease and its cure, and brings him out of it safely to the house of peace”.

78, 1014- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "None among you will enter paradise except through a work of good, Allah's mercy and my intercession ".

79, 1015- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "My intercession does not reach a ruler who oppresses people nor a man who does not fear Allah as to 'observance of the rights of the orphan'.

80, 1016- According to Jābir 'Ibn Zayd, the Prophet, ﷺ, said: "My intercession does not concern the extremist in matters of religion nor the one who will not take it into account".

81, 1017- Jābir 'Ibn Zayd, reported that the Prophet, ﷺ, said: "My intercession will not be granted to those of my community who commit great sins". Jābir then swore that serious sinners will not be entitled to intercession on their behalf because Allah has threatened them in His Holy Book. However, the version of 'Anas 'Ibn Mālik pointed out that intercession is a possibility for sinners. I swear by Allah, that he did not aim for murder , adultery, witchcraft and all that requires hell according to Allah. He mentioned that 'Anas 'Ibn Mālik declares: Certainly you commit acts which seem to you futile which we do not consider during the time of the Prophet, ﷺ, only among the great sins.

82, 1018- He quoted in the Ḥadīth relating to intercession that the devotees will be held in Araf after they are told good news upon their death and just after undergoing the ordeal of the grave which Allah gives them granted his forgiveness and allowed them to receive these registers with the right hand. Their faces lighten up, their scales become heavier and Allah wanted to bring them into paradise through intercession. The latter is retained. No Prophet, nor an angel will be able to reach him until the Prophet, ﷺ, frees him. He continued: the Prophets and those who follow them and added all the Prophets and all who lined up are retained, as well as the pioneers and the successors. He continued to say: Being all in such a situation, they say: But, why not turn to our Lord to benefit from his intercession so that He frees us from this situation? They say to themselves: Speak to Adam. They go to his house and tell him O Adam you are the man whom Allah created with his own hand and inflicted on you his spirit breath and compelled his angels to bow down in favor of you, if you turn to your Lord to grant us his intercession so that he frees us from this painful situation? He answers them: I have already eaten the fruit of the tree which he has forbidden me. I am ashamed to meet my Lord, but turn to Noah for he is the pioneer of the Prophets appointed by Allah. They come to meet Noah. They say to him: If you turn to your Lord to grant us his intercession? He answers them: I have already asked my Lord about what I do not know and I am ashamed to meet him, but go see 'Ibrāhīm Khalīl Ar-Raḥmān. They come to see him and say to him: If you turn to your Lord to grant us his intercession? He replies: I am ashamed to meet my Lord, but go and see Moses Kalim Allah. They come to see him. They say to him: if you address yourself to your Lord so that He grants us his intercession? He answers them: I have already killed an individual, for that, I am ashamed to meet him, but go see Jesus, he is the spirit of Allah and his word. They come to see him and say to him: if you turn to your Lord so that He grants us his intercession? He answers them: I have been worshiped apart from Allah, that is why I am ashamed to meet him, but go see Muḥammad, ﷺ. He is a servant whom Allah has forgiven him for all his sins, the first and the last. The Prophet, ﷺ, said: They come to see me. I move between two columns of believers. I knock on the door of paradise. Once, it is opened to me then, I am told: Ō Muḥammad! It's up to you to ask for intercession. We grant you . He said: O My Lord, there are left of your servants only those who are retained by the Qur'an, that is to say, judged eternal in hell. Scholars have mentioned the following: this is the framework commendable which will allow the first and the last to praise him because Allah has freed them from such a painful situation. The pioneers praise him for his act of allowing them the intercession which was preserved and was not available to anyone until the arrival of the Messenger of Allah to open it. Once, the Messenger of Allah, ﷺ, has made his intercession, Adam undertakes his with Allah following determined movements, then in turn, Prophets who each undertake his intercession for his community and believers also to ask for it. It is the will of Allah which consists in granting access to paradise to believers by means of intercession to such an extent that it has come down to us that the martyr is allowed to ask for intercession for seventy of his own. were devout believers.

83, 1019- Jābir 'Ibn Zayd reported that upon the revelation of the verse "And warn your nearest clan" (the poets, 214), the Messenger of Allah, ﷺ, proceeded to enumerate the tribes of Quraysh, one by one until he came to Banū 'Abd-Al-Muṭṭalib, he then said: Ō people from Banū 'Abd-Al-Muṭṭalib, Allah ordered me to warn you, for I can do you no good with Allah. But, my allies among you are the pious.

Indeed on the day of judgment, I will know the value of people only through religion, but you come to get the needs of the lower world by holding them on your necks.

84, 1020- Ō Fāṭima, Muḥammad's daughter, Ō Ṣafiyya, Muḥammad's aunt, be more ready for the recommendations of 'Allah for I cannot help you with anything with Allah.

Note:

The ibadi school has been isolated from ahlul sunnah wa jamaa'ah (sunni) and ahlul bayt (shia) for centuries. The ibadi hadith literature can be considered an independent source often with different chains of narration and narrators. This makes any multi-chained narration found across ibadi, sunni, shia schools to hold much more weight than a multi-chained narration found only within one sect's own literature collection.

Grading hadiths in terms of strength (sound, weak, etc) is subject to personal opinion, bias, error and various assumptions about the narration chain.

Not all sunni or shia hadith are available online in english. Some ibadi ahad hadith listed here will be updated to mutawaatir when we discover the other chains.

For example: If a weak ahad hadith in sunni collection is also found in ibadi book as ahad but with different narrators, then it becomes mutawaatir.